

GOD and the KING:

OR, A DIALOGUE,

SHEWING,

That our Sovereign Lord the King, being immediate under GOD within his Dominions, doth rightly claim whatsoever is required by the Oath of Allegiance; As also the Duty and Allegiance of the Subject.

With a PREFACE to this Edition,

Wherein some further Arguments for the Oath of Allegiance are fully prosecuted, and Objections answered.

AS ALSO,

An *Appendix*, containing some Papers copied out of the public Records, referred to in the said Preface.

The Third Edition.

Gen. xlix. 5. *Simeon and Levi are Brethren: Instruments of Cruelty are in their Habitations.*

Tacit. Annal. Lib. 6. Cap. 8.

Principi summum rerum judicium Dii dedere: Nobis obsequii gloria relicta est.

EDINBURGH,

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To the King.

S I R,

THE following small Treatise, which clearly and succinctly sets forth the full Extent of your Majesty's just Power, lawful Authority, and Prerogative Royal within these your Dominions; as also the true Allegiance and Christian Obedience, due to the sacred Persons of our Kings, by all their Subjects, in Opposition to the seditious and antimonarchical Principles and Practices of Jesuites and Phanaticks, having been first compiled, printed, and publickly taught throughout all your Three Kingdoms, by express Warrant and Command of your Majesty's Royal Great Grandfather, King JAMES VI. of ever blessed Memory, who, for a Tract of many Years had his Patience sufficiently exercised, by the various, desperate Plots and Conspiracies, hatched, contrived, and some Times

*Times practised against his Person and
Government, by these Two active and
restless Sects. This new Edition, with
the Preface, of so loyal and useful a
Book, is in all Humility, laid at your
Sacred Majesty's Royal Feet, by*

Your Majesty's most humble,
most dutiful, and most obe-
dient Subject and Servant,

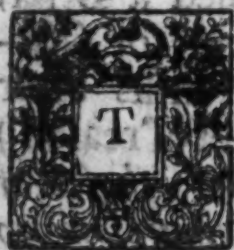
30 Jan.
1725.

The Publisher.



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THE
PUBLISHER
TO THE
READER.



THE following small Treatise was written by Command of His Majesty King *James VI.* at a Time when Books of that Kind were indeed universally useful and seasonable: The many unparalleld bold Attempts that had been made upon the *English* Constitution in those Days, by the Contrivance of the restless *Jesuites*, and such other *Roman Catholics*

as were soured in the Dregs of Popery, could not but justify that Prince, his enjoining the Oath of Allegiance: And this Justice we find he hath done to himself, in his excellent *Apology* for that Oath, and his *Premonition* to all Christian Princes, &c.

For, after the several hellish Methods, related in the first 28 Pages of this Discourse, which the Consistory of Rome, by their Emiffaries, had taken for subverting of his Majesty's Government, all which had proven fruitless (but had occasioned the enjoining of the Oath of Allegiance) Pope *Paul V.* at last, desperately published a Brief, dated the 10th of the Calends of *October* 1606 (about eleven Months after the Discovery of the Powder-Treason) wherein he straitly *prohibites those of the Roman Catholick Communion to enter the Churches of Hereticks, or hear their Sermons, or Communicate with them in their Rites:* And further declares, *That the Oath of Allegiance could not be taken without hurting of the Catholick Faith, and Salvation of their*

their Souls, seeing (he says) it contained many Things, which were flatly contrary to Faith and Salvation; and therefore peremptorily prohibits them to take that, and the like Oaths; and in general, commands them exactly to observe and obey another Brief, in 1602, written in much the same Strain, and directed to Blackwood the Arch-Priest, by his Predecessor Clement VIII. telling them, that both that, and his own Brief, were to be observed in the very literal Sense, and understood simply as they founded, and as they lay, all Power to interpret them otherwise, being taken away.

But because at that Time, such Doctrines sounded very ill in the Ears of *English Roman Catholicks*, most of whom had before that, joyned in the Worship of GOD with those of the Church of *England*, and had taken the Oath of Allegiance; and therefore, it seems, to excuse their Disobedience to his Holiness's peremptory Orders, did alledge that this last Brief was forged and spurious: Therefore the same

Paul V. about a Year thereafter, sent over to them another Brief, wherein he owns the former to be genuine, and renews his strict Commands to the *English* Catholicks, to give Obedience thereto.

But *Blackwood* himself by this Time had voluntarily taken the Oath of Allegiance (as most other *English Romanists* had done) whereupon Cardinal *Bellarmino* writes to him a long Letter, which is a Kind of Commentary on the Brieves, exhorting him yet to stand his Ground, and strengthen his Brethren, &c.

These repeated Affronts (tho' they had not the designed Effect) drew from King *James*, that famous *Apology for the Oath of Allegiance*, to which he afterwards subjoined the *Premonition to all Christian Princes*, &c. In both which, he fully answers all that is said in these Brieves and Letter, and sufficiently exposes both the Doctrine and Practices of the *Romish* Church.

But all this being only intended for satisfying Strangers, as to the Justice
of

of his Procedure, in commanding this Oath to be taken by all his Subjects ; His Majesty next applied himself to inform his own People (especially such as had neither Time nor Talents for studying Controversies of that Kind) concerning their Duty, not only to take the Oath of Allegiance (for that would have reached but a few) but touching the Nature of Allegiance it self in general, to which all his Subjects, from the highest to the lowest, were indispenfibly bound : And for this End, he ordered some *English* Divines and Lawiers, to compile the small Manual now before us, in such a Stile and Method, that it might be useful even to the meanest Capacities. And this, it is hoped, the Reader will find done in a very plain and easy Method, from *Page* 38. and downward ; where, *Page* 43, 44, they have, for the vulgar Reader's Memory, reduced the Oath to these two short Heads, which it becomes every good Subject well to remember, *viz.* First, *That the King receiving his Authority only from GOD, he hath no Superior*

to punish or chastise him, but GOD alone. Secondly, *That the Bond of his Subjects in Obedience unto his Sacred Majesty, is inviolable, and cannot be dissolved.* These two Heads the Reader will find succinctly and closely pursued, in the remaining Part of the Discourse; where he will also find it distinctly proven, how contrary the Papal Pretensions are to Law, Reason, and Religion.

And indeed, besides what is said in this small Treatise, it will scarce be denied by any unprejudiced Person, that the Doctrine and Principles of the *Roman Catholicks*, owned by the Church of *Rome* (when believed and practised) are not only dangerous, but pernicious to sovereign Princes (especially to those who are of the reformed Religion) prejudicial to the just Rights of Monarchy, and inconsistent with that Loyalty, which (by the Law of GOD and Nature) is due to them; and particularly to the Kings of *Britain*, both by the established Laws of *England*, made anciently even by Popish Kings
and

and Parliaments, against papal Usurpations, and antimonarchical Practices: And by the Laws of *Scotland*, enacted long before King *James's* Accession to the Throne of *England*; such as, Act 2. Parliament 1. *James VI.* Act 129. Parliament 8. *James VI.*

But as for Monarchy in general, that many of their Popish Principles, and generally approved and received Doctrines, are not only dangerous, but destructive to, and inconsistent with the just Sovereignty and Supremacy of Princes, will appear, in the first Place, from their asserting, I may say, in a thousand of their Books written to that Purpose, *That all Kings and Emperors are so far from being Supreme, that they are Subjects to the Pope, as to their Superior Lord, to whom they owe Service and Fidelity.* Which is not the flattering Strain of any private hackney Scribler, but is evidently held forth in the Ceremonial of the Interviews betwixt the Pope and the Emperor. See *Sacrarium Ceremon. Sanctæ Rom. Ecclesiæ, Lib. 1. Tit. 5. Pag. 22.*

Col. 3. and Pag. 26. Col. 3. and Lib. 3. Pag. 113. Col. 2. *Editionis Rom. 1560.* Which is yet further improved by the famous Cardinal Pool, in his Book *ad Hen. VIII. Pro Ecclesiasticæ unionis defensione*, Pag. 25, 26. where he says, and pretends to prove, *That Kings are the Product of the Pope and People, by them created and made Kings; and that the Office of the Pope and Priest was the Office of Father, the King being his Son.* He adds, *That officium patris est prorsus majus regio, & divinius.* And then he places these Words in the Margine, that they might be the better remarked, *Sacerdos, &c. The Priest commands the King, but the King cannot command the Priest.* And in his Book, *De Concilio*, he says, *Petræ cathedram super omnia Imperatorum solia, & omnia regum tribunalia constituit Christus.* Nay, we shall find some of their Glosses upon the Canon Law, calling the Pope, *Nec Deus nec homo, sed inter utrumque: Glossa, verbo, papa, ad proæm. Clementin.* and another Gloss blasphemously saying, *Do-*

Dominus Deus noster papa; Glossa ad Cap. 4. Verbo declaramus, de verb. signif. in extravag. Joann. 22. Innumerable Expressions of this Kind are extant in their most celebrated Writers, whose Books have the solemn Approbations and Commendations of their Superiors, and the *Apostolick Inquisitor*. And Pope *Innocent III.* plainly tells the World, in *Cap. Solicitæ 6. extra. de major. & obedientia*, That the Papal Power is as much greater than the Imperial, as the Sun is greater than the Moon.

Next, from this unlimited Supremacy of the Pope, their most celebrated and approven Authors (such as *Bellarmino, Emmanuel Sa, Suarez, Mariana, Turcremata, &c.* and in general, all their Canonists, Casuists, Schoolmen, Summists, Jesuits, &c.) do all maintain, that the Pope has Power to depose Kings. But on the other Side, one of their famous Jesuits, *Emmanuel Sa, aphor. confess. verbo, clericus*, boldly says, That *clerici rebellio in regem non est crimen læsæ majestatis, quia cleri-*

clericus non est regi subditus. Nay, one of their great Lawiers, *Phil. Magnardus de privileg. ecclesiast.* printed in 1607, has collected out of the Canon Law, (*viz.* from *Cap. Unam sanct. de major. & obedientia, inter extravagantes communes*) and from the Decretal of Pope Boniface VIII. these desperate Positions, 1. The Emperor and Kings are the Pope's Subjects. 2. The Emperor and Kings may be deposed by the Pope, for any great Sin. 3. The Pope has Power in the whole World, in Spirituals and Temporals; and this temporal Power he has in a more worthy, a superior, and perfect Manner, than secular Princes. 4. Statutes made by Lay-men, do not bind the Clergy. 5. The Pope is Vicar of GOD, and preferred before all Powers, as GOD Himself; and every Creature is Subject to him. 6. It is necessary to Salvation to be Subject to the Pope, and he who affirms the contrary, is no Christian, &c. Some of the Canons also declare, That the Pope may depose Princes, and then absolve the Subjects from

from their Oaths of Allegiance; *a fidelitatis etiam juramento*, says the Canon, *Romanus Pontifex nonnullos absolvit, cum aliquos a sua dignitate deponit*: See *Can. auctoritatem* 2. *Caus.* 15. *Quest.* 6. *Part* 2. And this sweet Doctrine was put in Practice (so far as his Power could reach) by Pope *Pius V.* in his Bull against Queen *Elizabeth* of *England*, published the 5th of the Calends of *May* 1570, which is extant in the *Bullarium Romanum*, *Tom.* 2. By which Bull, in one Breath, he damns not only her, but all her loyal Subjects, Protestants and Papists: For before that Year, all *English* Papists came to the Common Prayers, and, generally speaking, had behaved themselves very dutifully.

But this is not all: For, the approved and great Popish Writers (in their Books, published and licensed by the Authority of their Church) such as *Bellarmino de Roman. Pontif. Lib.* 5. *Cap.* 7. *Section.* *Probatur*; *Mariana, de Rege & Regis institutione, Cap.* 6. *Pag.* 58, 59, 60. *Jos. Creswel* in his *Philo-*

Philopater, Sect. 2. Num. 160. deliver it as a received Doctrine, and approved by all Catholicks, that not only the Pope, but even Subjects also, may lawfully depose their Sovereigns, if Hereticks (and such are all Princes of the reformed Religion esteemed to be by them) nay, that they ought, and (both in Law and Conscience) are strictly bound to depose them: And one of these approved Writers (*viz.* the same *Mariana de Reg. & Regis institutione*, Pag. 59, 60.) goes yet a little further, and says, That *Regem (si tyrannus declaretur a papa vel populo) quilibet etiam privatus potest jure perimere.*

It is not the Work of a Preface to refute these impious Positions (tho' it were no hard Task to do it) but the only Design of noticing them here, is, to prove, that such Doctrines are really maintained by the Church of Rome; at least by their Popes, their Canons, and their most celebrated and approved Writers; and consequently, this makes evident what I have advanced, *viz.* That the Popish Doctrines and Principles

ciples concerning Magistracy, are most dangerous and pernicious to all Kings and Princes: Whence also it is evident, how necessarily the Oath of Allegiance was enjoined, and how expedient so clear and short an Explication of it, as this little Book, was, for undeceiving and informing many poor deluded People.

But however criminal these Positions of the *Romanists* may be, especially the *Jesuits* (for, most other *Roman Catholics*, at least on this Side the *Alps*, begin now to disclaim them) yet certainly that Church has not inclosed the Guilt. For, have we not a Set of Men in this Island, who call themselves Protestants, and pretend to a far higher Strain in Purity than others, who, ever since the Reformation, have been maintaining both in Principles and Practice, this King-deposing, nay, and King-killing Tenet? and ascribe the same Power to the People under a Monarchy, that the very worst of the *Jesuits* have done; and that too, with this remarkable Enhancement, that the *Jesuits*

suits have been driven by a Kind of Necessity to take up that Principle, which our Protestant Saints have no need to do : For when the divine Institution of Magistracy, particularly of Monarchy, came to be urged upon the *Jesuits*, and that therefore Princes could not be subjected to the Pope ; they found themselves under a Necessity to deny the Position, for preserving his Holiness's Authority and Greatness, and to maintain that secular Princes derived all their Power from the People, and therefore were inferior and accountable to their Constituents ; whereas the Pope had his Power immediately from GOD, and therefore was superior to all, both Princes and People. But what Manner of Protestants must these be, who in our Days are such Enemies to Truth, to Religion, and to common Honesty ? nay, who of all Principles, espouse the Principles of the *Jesuits*, who are the worst of Papists.

Yet so early after the Reformation did these abominable Maxims spread them-

themselves in *Scotland*, that it is hard to tell whether some of our Reformers borrowed them from, or lent them to the *Jesuits*. And indeed their Practice (as our Histories do sadly verify) was herein very conformable to their Principles: For, not to mention their many Mutinies and open Rebellions against King *James VI.* before he went to *England*, I shall here take notice of one Instance, which is ancienter than any of their Insurrections against him, and which I find not remarked as an Instance of their antimonarchical Principles, by any of our Historians, but yet is a very evident Testimony of what is above said.

When that Faction which then, and long after governed the Nation, had first by a threatening Petition (as is evident from the Original yet extant) perswaded Queen *Mary*, in the Year 1567, to accept of the Earl of *Bothwell* as her Husband, and had quickly after her Compliance with their Desires (*Satan-like*) imprisoned her Person upon the same very Account; they
next

next proceeded to compel her, then a Prisoner in *Lochevin* Castle, by threatening of present Death, to *resign* the Crown: This accordingly she did, in an Instrument under her Hand and Seal, whereby she (in the Close) grants a Procuratory or Mandate to the Lords *Lindsay* and *Ruthven* to make the Resignation publicly in her Name, but expressly in Favour of her Son the Prince, not in Favour of the Estates, nor does she so much as require it to be done in Presence of the Estates, but only in Presence of so many of the People of all Ranks, as should happen to be assembled at *Stirling* to see the Solemnity: And further, she there authorizes certain Persons whom she names, or any one of them, to receive the *Dimission*, but still in her Son's Favour, and expressly in his Name. This Dimission did *Lindsay* and *Ruthven* make precisely in the Words of their Procuratory or Commission; yet the Demission was received by the Earls of *Morton*, *Athol*, *Glencairn*, and others, in Name of the Three Estates, with-

without mentioning the Infant Prince : After which, a Company of these Lords of the Congregation (as they were called) taking upon them the venerable Name of the *Three Estates* (tho' if they had really been the Three Estates, the whole Action was unwarrantable) proceeded to a Kind of Election and Inauguration of the young King. All these Steps are evident from the publick Records.

Now, what else could these Gentlemen mean by so strange a Procedure, but to make the World believe, that the Power and Authority of our Kings flows, and is derived from the People; so that, upon the Demise of a King, whether by Death or Deposition, this Power returns to themselves, so that they may choose whom they please, and falsly to make the common People believe, that the Queen her self had acknowledged so much, since not one among a Hundred then present, would probably have Access to see the written Demission it self. And this (with a Witness) was the Application of the

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Doctrine

Doctrine of their great Oracle *Buchanan*.

To proceed, I shall here set down briefly what has been published by the most celebrated Writers of that Party, since ever *Presbytery* had a Name in the World; with a very short Hint at what Answers have been, or may be made, both to them, and the *Romish* Doctors, touching this Head; and then leave it to the impartial Reader to judge, whether our Phanaticks in this Island, be not as intolerable and pernicious under a Monarchy, as their Brethren the *Jesuites* are, who, upon that Account, have, within these 150 Years, been expelled most Kingdoms in Christendom.

The great Champions of these Principles, for these 160 Years, or thereby, have been endeavouring to perswade the People of this Nation, that our Monarchs derive their Rights from them; and therefore to them are accountable for their Administration, and consequently may be suspended or deposed (nay, according to some, put to Death) by

by them; that the People may, without them, make a Reformation in Religion; and arm against them, if the King obstruct that Reformation. *Lastly*, That the People, or their Representatives, may seclude the lineal Successor, and set the Crown upon the Head of another of the Royal Family, who, they judge, doth best deserve the Royal Dignity. The last of these Positions shall be here forborn, it being most accurately handled by Sir *George Mackenzie* in his *Jus Regium*, Pag. 470. Tom. 2. of his Works, Edit. *Edinburg*. to which the Reader is referred. But as for the other Heads, they have been stily maintained by *Knox* (who learned the Doctrine from the Principles and Practice of *Calvin* his Master) and *Theod. Beza*, said to be the true Author of the Book called *Junius Brutus*, who sent over to *Scotland* that famous *Boutefeu* Mr. *Andrew Melvil*, to teach the same Positions. As for *Buchanan*, his whole Book *De jure regni apud Scotos*, was expressly wrote in Defence of these execrable Principles; and his History,

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with

without the least Regard to Truth, is nothing but the Application of this Doctrine.

But their Successors in the last Age, have indeed far outstrip'd their Patterns, as will be evident to any who will be at the Pains to read Mr. *Samuel Rutherford's Lex Rex, Naphtali, Jus Populi Vindicatum, &c.* For, in Particular, as to *Lex Rex*, we have been told by Bishop *Guthrie*, and others, who lived in those Days (it having been published in *January 1644*, when our *Scots Covenanters* were marching their Army of Saints into *England*, to fight against the Lord's Anointed) that it almost outdated *Buchanan*, as not being sufficiently Antimonarchical. But, of all these Writings, Sir *George Mackenzie* gives us the following very just Character, in his *Jus Regium, Vol. 2.* of his Works, *Pag. 442. Edit. Edinb.*

It is very well observed, says he, by Lawiers and Statesmen, that before Laws be made, Men ought to reason; but, after they are made, they ought to obey; which makes me admire, how Buchanan,
and

and the other Authors that I have named, should have adventured upon a Debate in Law, not being themselves Lawyers, and should have written Books upon that Subject, without citing one Law, Civil or Municipal, pro or con; nor is their Veracity more to be esteemed than their Learning; for, 'tis undeniable, that Buchanan wrote this Book de Jure Regni, to perswade Scotland to raise his Patron, tho' a Bastard, to the Crown; and the Authors of Lex Rex, Jus Populi vindicatum, and others, were known to have written these Libels, from Pique against the Government, because they justly suffered under it.

But that these Gentlemens very Ground-Work (*viz.* That the Kings of Scots derive their Power from the People) is absolutely false, will appear, First, From our Laws, which, tho' posterior to Buchanan's Writing, yet are sufficient Confutation of his Principles, which occasioned the very enacting of those Laws; nor was it needful for our Parliament to declare (for that is all they can do in the present Case) from

whence the King derived his Power, till either some seditious Writings, or some open Rebellion (the ordinary Consequent of such Writings) had made it necessary; for *ex malis moribus bonæ oriuntur leges*: And particularly, as to Buchanan, his Book, *de Jure Regni*, is expressly condemned by the 134. Act, Parl. 3. James VI. in the Year 1584, which was the first Parliament that sat after the Publication of his Book. And this Act is further explained and confirmed by Acts 2 and 5, Parl. 1. Cha. II. and Act 2. Parl. 3. Cha. 2. Which Acts (as is evident to any Scots Reader) contain no Stretch of the Prerogative, since they are exactly consonant with our old Law: For, in Cap. 1. ver. 3. of Reg. Magest. it is expressly declared, *That the Kingdom is committed to the King by God Almighty, in which he has no Superior, but God Almighty alone.* To this Argument, from our positive Law, Sir George Mackenzie hath added others, from Scripture, the Fathers of the Primitive Church, and celebrated Heathen Authors, &c.

That

That same great Ornament of our Country has another Argument also taken from the Principles of Reason, viz. that it has been so ordered by divine Providence, to preclude the extravagant Multitude from those manifold Confusions they would make, if they thought the supreme Power depended on them; and that it is but just, that as inferior Magistrates derive their Power from the King, so Kings should derive theirs from him who is the King of Kings. He adds also another from a known Principle in Law, *nemo est dominus membrorum suorum*, and therefore as no Man can lawfully take away his own Life, so neither can he transfer the Power of disposing of it, to any other Man.

This Point may, and has been further urged, from the natural Rise of Monarchy, which was no other than the parental Power. For God at first created only one Man, that so his Children might be subjected to him, as all Children ever were and yet are to their Parents; so that the Falshood of that

Jesuitical and Phanatical Principle, *That every Man is born free, and may choose what Government he pleases*, is most evident: For, as Sir George Mackenzie (*ibid.* Pag. 446.) very justly observes, every Man is born a Subject to his own Parents, who, if they were not likewise subject to a superior Power, might judge and punish them capitally, lead them out to War, and do all other Things that a King can do, as we see the Patriarchs did in their own Families. *And as long as it is known, says that great Man, who is the Root of the Family, or who represents it, there is no Place for Election, and People elect only when the Memory of this is lost, &c.*

But, for Answer to all that has been or can be said by these Gentlemen, who alledge the supreme Magistrate derives his Authority only from the Consent or Election of the People, it is needless to enter into a Dispute about the Original of Government: It is enough for us to say, that all Monarchies we know of, wherein the nearest in Blood succeeds, and particularly the Monarchs
of

of Scotland and England, have, for a long Tract of Centuries (those of Scotland for full 2000 Years) always had, or pretended to have, some other Title than Election: And certainly it is incumbent on these Speculators, who are upon the *affirmative*, and pretend to run back to former Ages, in Quest of Principles to found their Allegiance upon, to name any Period of Time since the Creation, when Men were born under no Government, and then we may be induced to believe they were free to make their Choice: For, if at all Times Men were born under some Government, then was there such a Thing as Government before the Peoples Consents were demanded, and before ever they could proceed to make a Choice: But if no such Period of Time can be instanced, then certainly it is most rational to presume there was never any such State. For, as has been said, the Patriarchs had undoubtedly the Government of their own Descendants; but when Families began to multiply, so that they could not subsist with-

without being separated, it is more than probable that such Detachments as were sent abroad to seek out new Habitations, had always a Leader and Commander over them, and one to govern in the Place where they settled in a Colony : (which is clearly the Case of our Ancestors, who came over from *Ireland*) And if so, this plainly overturns the Notion of popular Election : And indeed it would be a wonderful Discovery, if any Man could help us to that notable Period of Time, when Multitudes might safely associate upon the Level. It has been many Ages since observed, that humane Nature, ever since the Fall, has been too depraved to stand in need of no outward Restraints ; and therefore it is noways credible, that an All-wise Providence should ever leave Mankind without any. And besides this, I find another very just Remark made on this Head, by a learned *English* Author in our own Time, (a) viz. *That there is not that*

(a) Mr. Salmon's Review of the History of *England*, Page 12.

that Nation under Heaven, not excepting those that are called Elective States or Kingdoms, where the inferior People, the lower part of Men, who are much the Majority, have any Share in the Election of their Governors: And it is something strange, says he, if this was a natural, indefeasible Right, which the People could never be deprived of, that we should not find any one People invested with it.

The Truth of this will soon appear to any Man who considers but the Way of Elections of our Commissioners for Counties and Cities to the Parliament; where certainly not the Tenth of the People are Electors: Yet if the Question be of natural, indefeasible Rights, the very meanest of the Subjects has this Native Right to choose his own Governors, and enact Laws, as well as the greatest. Therefore the aforecited Author thus concludes; (a) *Whoever affirms, that no King, State, or Magistrate;*

(a) Mr. Salmon's Review of the History of England, Page 13.

strate, has, or ever had, a Right to the Subjects Allegiance, who are not elected or confirmed by a Majority of the People, does in Effect affirm, that no King, State, or Magistrate, have, or ever had, any Right to the Allegiance of their Subjects; for, the Majority of the People, take them either diffusively or representatively, never gave their Votes in the Election of a supreme Magistrate, or Magistrates, or to the enacting the Laws they are governed by, or which limite the Succession of their Sovereigns.

And now, I leave it to the impartial Reader to judge, what Spirit these Men are of, who (for their own private Ends to be sure) pretend to maintain Principles so repugnant, not only to Monarchy, but all Society. But, lest the Reader should think, from what is above said, that none but our Scots Phanaticks had learned their Principles, concerning civil Government, from the Jesuites, I further add, that the Puritans in England, since ever they first appeared in that Nation, have been no whit behind with our Saints in Scotland,

land, both in their Writings and Actings. As to their Writings, wherein they sing the same Note with ours, these two Instances shall serve in this Place: Mr. Gilby, one of their great Rabbi's, having laid this as an incontroverted Foundation, *That Princes derive their Authority from the People; which the People, upon Occasion, may take from them again;* he thereon builds this natural Superstructure, *That it is warrantable to kill wicked Kings,* (and such, in their Account, are all Kings, who refuse to submit to the Presbyterian Discipline) and to warrant this, he gives us Three Scripture Precedents, *viz. Of the Subjects their killing Athaliah:* (But by his Favour, it was their Loyalty to their lawful Prince, that made them kill the Usurper of his Throne) *Of the killing the Queen's Chaplins, Baal's Priests, by Elija, tho' no Magistrate; and of Jehu's killing Jezabel:* But, until these our modern Saints can show such a Commission, as *Elija* and *Jehu* had, they'll excuse all sober Men for saying, That these Examples are nowise pertinent.

nent. Further yet, our famous Countryman Saint *Leighton*, in his *Zion's Plea*, tells us, That *Felton's* killing the Duke of *Buckingham* (*tho' a Governor sent by the King*, 1 Peter. 2. 14.) was a heroical and laudable Fact, and recommends it to Posterity for Imitation. Lastly, their great Apostle *Goodman*, upon the same Foundation, that Princes derive their Authority from the People, regularly infers, (a) *That all Men are bound to see the Laws of God kept, and suppress and resist Idolatry by Force; and that it is not enough for Subjects to disobey the wicked Orders of their Prince; but that it is their indispensable Duty to resist him, and deliver God's Children out of their Enemies Hands, as a Sheep is delivered from the Wolf; and if the Magistrate refuses to put Mass-mongers, and false Preachers (and such are all Protestant Bishops, and Clergy-men, in the Presbyterian Account) to Death, the People in doing it for them, do shew that Zeal to God's Glory,*

(a) *In his Tyranny and Popery, P. 27.*

Glory, which the Scripture commends in Phinehas.

But these were but modest Advances, if compared with what their Successors in both Nations, during the Reigns of King *Charles I.* and King *Charles II.* have vented in their Declarations, Books, Pamphlets, &c. and which they put in Practice, by a Rebellion so execrable in its Grounds and Occasions, and so pernicious in its Event, as scarce can be paralleled in any History.

And of this we need no other Evidence, with respect to *Scotland*, than the Covenanters their own publick Remonstrances, Petitions, and Protestations, in the Years 1637, and 1638, by which it is evident, that their Principles, with respect to civil Government, were the same with the *Jesuits*; nay, many of their Preachers, in their seditious Sermons yet extant in Print, delivered their Doctrines in the very Phrase and Style of *Becanus*, *Scippius*, *Endamon*, *Joannes*, &c. tho' indeed, I should wrong the very worst of *Jesuits* in

in the Comparison, if I did not say, that the *Jesuits* never reached by far to that Height of Wickedness, which our Reformers of those Times arrived at, who seemed as industriously to unteach Christianity, as its first Propagators had taught it.

And as to their foolish Arguments in their seditious Pamphlets, during the two Years I have mentioned, 'Tis evident to any Man, who will be at the Pains to compare them (as is well observed by his Majesty King *Charles I.* in his large Declaration) that they are copied almost *verbatim*, out of *Bellarmino* and *Suarez*; tho' these Phanatick Scriblers also do far exceed their Patterns in Wickedness.

But this Practice of borrowing (or stealing rather) from the *Jesuits*, was even then no new Thing to the *Presbyterians* in *Scotland*, the same Thing having been observed of the Writings and Sermons of their Predecessors, by King *James VI.* in his abovesaid *Premonition to all Christian Kings and Princes*, and his incomparable *Apology* for

for the Oath of Allegiance (which is explained, illustrated, and defended in the following Treatise) and by other Authors also, who have written in Defence, both of the Oath and the Apology. In all which (especially the Apology it self, and His Majesty's said Declaration) it is plainly made appear, what the Means were, by which those Juglers used to delude their unthinking Profelytes, and to induce them to believe their Jesuitical Fables, wicked calumnious Narrations, false Prophecies, pretended and fictitious Inspirations, and Divinations, of *silly Women, whom they had led captive.*

But, to return to the *English* Jesuited *Presbyterians* : The Reader will be pleased to take notice, That some Years before this Oath of Allegiance was enjoined, and towards the End of Queen Elizabeth's Reign, there was a Book published, bearing this Title, *A Conference about the next Succession to the Crown of England*, pretended to be written by R. Doleman, but really by R. Parsons, a *Jesuite* ; which is full of

Principles so apparently false, pestilent, and scandalous, that when it was first printed, it did not only exasperate the *English* Government, and provoke our great Countryman, Sir *Thomas Craig*, to write against it, but gave such Offence to the Popish Faction, that severals of them being greatly ashamed of it, published Books on purpose to confute this counterfeit *Doleman*: Nay, *Parsons* himself (as we are told by a Popish Clergy-man (a) finding his Party so offended, and himself so condemned and scolded upon the publishing of this Book, tho' he was shameless enough, endeavoured, nevertheless, to shift and wash his Hands of it, as if he had not been the Author, tho' it was notorious that he was.

All the Use I shall here make of this pestilential Book, is, further to acquaint the Reader, That in the Beginning of the fatal Year 1649, when King *Charles I.* was barbarously murdered, the several Articles charged against him, were

(a) *Fa. Watson*, in his *Quodlibets*, Pag. 236.

were all grounded upon Principles taken out of this *Jesuit's* Book (who himself had certainly conjured them up from the bottomless Pit) nay, a great Part of the very Book it self (so much, at least, as these accursed Regicides thought would serve their Turn) was then reprinted at *London*, under another counterfeit Title, viz. *Several Speeches delivered at a Conference, concerning the Power of Parliaments to proceed against their Kings for Misgovernment.* So that they were ever constrained to be beholden to this *Jesuit*, for Principles to defend that unnatural Rebellion, and that execrable Sentence ; so that the publishing of that Book, gave a true Character to the World, both of their Designs and Persons: For, could the *Protestant* Religion (which they hypocritically pretended to rescue and defend) have born them out, it is scarce credible they would brought such a Load of Infamy upon themselves, by ransacking Hell it self for Arguments, and conjuring up thence a *Jesuit's* Ghost to speak for them.

But, lest the *Presbyterians* should say, that this Charge belongs not to them, it having been the Deed only of their own Spawn, whom, in contempt, they term *Sectaries*; the Reader will be further informed, that in the Year 1681, this same very Book of Father *Parsons*, was reprinted in *England* by the *Presbyterian* Party themselves; and certainly there is no unprejudiced Man, but will conclude, that this active and restless Faction had, at that Time, some King-killing Design on Foot, when this very Book was brought upon the Stage again for the third Time; the very same Book, that was first intended to tear the Government of *England* into Pieces, and to turn both that and this Kingdom into a Field of Blood; the same Book that laid the Foundation of the unnatural Rebellion against King *Charles I.* The very same Book, that served to bring that Royal Martyr to the infamous Block; The very same Book, that helped the Regicides to justify that most horrid and monstrous Fact. And what other Construction can

can Charity it self put upon such a Practice, than that, during the sitting of those mutinous and seditious *English* Parliaments, in the Years 1680 and 1681, there was some desperate Intrigue in hand (tho' the *Rye-house-plot* had not been clearly proven, as it was) for dethroning, if not murdering the King. Certainly, the World, by that Time, was so overstock'd with Books, that no Man will think that *Doleman* was now printed the Third Time for nothing.

For, the Reader will here be pleased to remark, how like the State of publick Affairs was, when *Parsons* wrote, to the Condition they were in when this Third Edition of his Book was sent Abroad. In Queen *Elizabeth's* Time, the *English* had a wise and Penetrating *Protestant* Monarch upon the Throne, who was not likely to have any Issue; and this gave Occasion to frequent Discoursings concerning the Succession; which was precisely the Case, from the Year 1678, and downward: And to complete the Parallel, the King of *Scots* was the next Heir in Blood;

Blood ; but his Religion did not please the *Jesuits*, as the Duke of *York's* was not acceptable to the *Presbyterians* ; and in one Point, he run across to them both, in that he believed, the Royal Authority, and Power, did proceed neither from the Pope, nor from the People, but from God alone.

These then being the true Causes and Occasions of so often publishing Father *Parson's* Book, the Sum and Substance of it is as follows. In the first Place, This *Jesuit* (like a true *Presbyterian*) lays this for his Ground-work, that the Plenitude of Power, and all absolute Sovereignty, is in the Hands of the People ; and upon this he builds the following Superstructure ; which, even granting the Hypothesis, is utterly illogical, as by and by we shall hear, *viz.* He thence endeavours to persuade the World, that all Monarchies are *de jure* elective, and, that Proximity of Blood is not sufficient to entitle any Man to succeed, especially to the Imperial Crown of *England*, without the People's Choice, Approbation, and Consent ;

sent ; which, by reason of the Numbers, Interest, and Policy of the *Papists* then, he hoped, would never be obtained by the King of *Scots*.

The next Conclusion he draws from this, is, That the People may not only, at their Pleasure, warrantably preclude the next Heir, if either upon Account of Religion, or any other Respect, they judge him unfit to succeed ; but may lawfully depose, nay, put to Death, their King, tho' actually vested, and in Possession of the Throne, if they judge that, in the Administration of the Government, he does not answer that Trust, which was committed to him by his Sovereign, Lords, the People. In the last Place, he thence concludes, That not only the Limitation, but the Descent, and Disposal of the Crown, depended wholly and solely upon the Pleasure of Subjects ; and that the People had an unbounded Right to determine, whenever they thought fit, upon this or that Form of Government ; so, that tho' no Mismanagement could be laid to the King's Charge, they might, at their

Pleasure, choofe, whether a King should govern them, or no ; and fet up an Aristocracy, or Democracy, as they thought best, and as Occasion served.

By these Anarchical Principles (for I can scarce call them Republican) 'tis more than evident, that the *Jesuits*, and others that were upon the Plot, expected either to preclude the King of *Scots* his Accession, to the Crown of *England* ; or, at least, if he should succeed, to make Way for the Ruin, not only of him, but of the whole *English* Constitution, in case his Majesty should not answer the Expectation of the *Roman* Catholicks. And in this indeed they attained their End, , at least as to the last of these : For, altho' King *James* succeeded peaceably to the Crown of *England* ; yet so powerfully did these Doctrines work, that (not to speak of the unparalleled Gun-Powder Plot, for blowing up the Parliament House) they afterwards, in the same very Reign of King *James*, made very formidable Seditions in the Parliament it self ; and in the Year 1641, raised a
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bloody and unnatural Rebellion, nay, at last, converted the Monarchy into a Republick, destroying both Monarch and Monarchy together. These, I say, were the natural Effects of this Book, called, *Doleman*, which the *Presbyterian* Saints in *England*, thought very fit and necessary to serve their Turns, and therefore caused reprint it, as has been said, in the Year 1681, in a new, and more finished Edition.

And indeed, it must be owned, that these Principles are very taking, and pleasant to the Mob: For, altho' no Man can give the least Shadow of Reason for them, yet they naturally recommend themselves to the kind Embraces, and favourable Acceptance of the Vulgar, who are greatly charmed with meddling in the Government, and are mightily pleased, when 'tis born in upon them, that they are invested with a Supreme Power, which before they never dream'd of; That they can create and annihilate Kings; That Crowns and Sceptres are at their Devotion; And, that Princes, who stand next to the Succession,

cession, notwithstanding their Proximity of Blood, must make their Court to them; from which Succession they may be debarred by the People, at their Pleasure.

But, may it not justly raise the Indignation of any sober Christian, or honest Subject, to find so great a Number of Men, who would take it ill, if we refused to give them the Name of the best of *Protestants*, so wickedly and maliciously running plainly upon the Principles of this accursed *Jesuit*? and that too, at so strange a Nick of Time, as in the Year 1681 (for here, we don't meddle with what was published, owned, and maintained, at the Time of our late Revolution) when so general an Out-cry was of the Fears of Popery; surely then, one would have thought, that they would have most especially been afraid of *Jesuitism*: Yet, so far were they from this, that whosoever will take the Pains to peruse the seditious Pamphlets that were published in *England*, during that and the Three preceeding Years, will soon find the Remark to be
most

most just, that generally these *Presbyterian* Writers (and some of them too, Men of great Eminence, both for Birth, and other Qualifications) had copied out very large Portions from this abominable Libel, penned by a most wicked Wretch, for no other End and Purpose, but to ruine the reformed Religion in all His Majesty's Dominions, and consequently every where else; Nay, that the Authors of the *Presbyterian* Books then published, have so exactly followed the Scope, the Maxims, the Arguments, the Examples; nay, often the very Phraze and Words, that one would be tempted to think, that if they had not *Doleman* lying before them when they wrote, they had studied him so carefully, as to mandate his very Words.

It were scarce pertinent, in the Preface of so short a Book, as this before us is, to make a minute Comparison betwixt Father *Parsons*, and the *Presbyterian* Books and Pamphlets that went abroad towards the End of King *Charles II.* his Reign, such as, that so much
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celebrated one, called, *The History of Succession*; *Mr. Hunt's Postscript*; *The great and weighty Consideration considered*; *Plato Redivivus*; *The Political Catechism*; *The Character of a Popish Successor*; *The Vindication of that Character*; *vox populi*; *Julian the Apostate*, &c. all published in the Years 1680 and 1681; especially, since I find that done to my Hand by some *English* Writers, at that Time; such as, the Author of the *Apostate Protestant*; the Author of the *great Point of Succession*; the Author of *Religion and Loyalty supporting each other*, &c. Some of whom have taken the Pains to set down most of the Material Passages of that and other of *R. Parsons's* Writings, and the Words of the *Presbyterian* Pamphleteers over against them, Column-Wise; whereby it will appear, that these Gentlemen have not only imitated, but plainly filched and copied the very Words of that wicked *Jesuit*.

I shall therefore proceed to a very short Review of another Head, which is indeed so elegantly and convincingly handled

handled by the learned Sir George Mackenzie, in his *Jus Regium*, (a) that scarce any Thing can be added thereto. The Point in short is this, That altho' Kings (particularly those of Scotland) had been originally and at first elected by the People (which no Man that knows our Constitution will say) yet it does not at all follow necessarily, as Buchanan, Doleman, and other Republicans pretend, that therefore they may reject them at their Pleasure, or, which is all one, when they imagine that the Kings elected by them, serve not the Ends for which they were designed. The Reasons are, 1. That certainly a Monarch may be elected by the People, without Limitations; because, what is in our own Power may be transferred by us upon another: Thus Men may sell themselves even to be Slaves. 2. If this could not be, then there could be no such Thing as an absolute Monarchy; which is against the received Opinion of all Nations; who, tho' they may

(a) Vol. 2d of his Works, Page 447. Edit. Edinb.

may debate that this or that particular Monarchy is limited, yet no Man ever doubted but the People might consent, and in many Places have consented to absolute Monarchies. 3. The Consequence is most false in almost every Contract, and therefore it cannot be necessary here; but, the Instances Sir *George Mackenzie* gives, are very pertinent, viz. A Man may choose a Wife, yet it is not in his Power to put her away: Cardinals choose the Pope, and Chapters the Bishop, and yet they cannot depose them: The common Council choose Magistrates, and yet they cannot lay them aside.

In short, every State has undoubtedly a *Dominium eminens*, and paramount Interest over all particular Men, and what belongs to them; and consequently hath full Power to restrain the Licence of resisting (much more of utter rejecting) our Governors, and that for the Preservation of Order and Publick Tranquillity. For, what a Face of Affairs would this create in a Nation, if, as oft as Men think they suffer wrong
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by the Determination of the Prince, they should be indulged the Freedom of righting themselves, upon this Ground, that his Duty is to give righteous Judgment; and therefore not satisfying that Trust, he is no longer a Judge than just, &c. It is evident, this Principle makes our Strifes endless, and Debates eternal; all Laws would be writ in Blood; nay, it breaks in sunder all Bonds with which the goodly Frame of Government is knit together, robs Men of their Peace, and turns all to Anarchy and Confusion.

And hence it is, that the Wisdom of all States have thought it fit, to secure the Person of him in whom the Supreme Power is lodged, by the strictest Laws, and most severe Punishment; which cannot consist with a Liberty of Resistance, far less of utter Rejection. By the Roman Law, (a) *Eum qui censureturioni castigare se volens resistit, veteres notaverunt; si vitem tenuit, militiam mutat, si ex industria fregit, vel*

(a) L. 6. §. 1. L. 13. §. 4. ff. de re Milit.

*manum centurioni intulit, capite puni-
tur.* A Soldier was degraded, if he
only kept off some Strokes (tho' him-
self offered no Violence) and held the
Rod of the Centurion; but if he wil-
lingly broke it, or offered the least Vi-
olence, he was to be sacrificed to the
Roman Discipline, and expiated his Of-
fence by Death. And certainly many
of the insatiated People of this Island
would have entertained a profounder
Reverence, and more awful Respect to-
wards Majesty, if they had not been
taught by their phanatical Preachers,
that St. Paul's Words, *Rom. 13. 4. He
is the Minister of God to us for good,*
might be construed, *the People's Ser-
vant*; and that a King is but their Crea-
ture, and therefore in Duty is bound
to submit to his Makers.

But it is certain, GOD is not of
their Opinion, (who thought it fit that
his own People should be governed in
another Way: For whoever was not
obedient to what the highest Authority
did determine, was to die; as appears
Deut. 17. 12, 13. The Man that will

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do presumptuously, and will not hearken to the Priest, (that standeth to minister there before the LORD thy GOD) or unto the Judge, even that Man shall die : And thou shalt put away the Evil from Israel. And lest this Text should be restricted to private Men, as Calvin does, *Inst. Lib. 4. Cap. 20. Sect. 31.* where, having delivered the Doctrine of passive Obedience, he overturns all he had said, by these concluding Words, *de privatis hominibus semper loquor* ; God commands, in the aforecited Text, the Disobedient Person to be made an Example, that the People may not be tempted to Rebellion. For, in Verse 13. 'tis said, *All the People shall hear and fear; and do no more presumptuously.* It is very remarkable; that here *all the People* are mentioned, whence it evidently follows, that tho' all the People had agreed to resist even an unjust Sentence ; this could not defend them, nor denominate such a Conspiracy, a just and lawful War, nor take away the Guilt of Disobedience, tho' probably the Multitude of Offenders

ders might make the deserved Punishment impracticable: Certainly, *salus populi suprema lex esto*, would been but a weak Plea in this Case.

And what was thus delivered by *Moses*, was solemnly repeated many Centuries after, a little before the Inauguration of King *Saul*, 1 Sam. 8. 11. & seq. where the *Lex Regni*, or Fundamental Law of Government, is set down. And the *Roman Law* is herein very express and peremptory, where we are told, (a) that *prætor quoque jus reddere dicitur, etiam cum inique decernit; relatione, viz. facta, non ad id quod ita prætor fecit, sed ad illud quod prætorem facere convenit*: And in this Sense, *summum jus*, is sometimes *summa injuria*. If the People were well instructed in this one Text, it might make a happy Nation; if they were but learned to distinguish betwixt the *potestas imperii* and the *officium imperantis*; i. e. the right to govern, and the Government according to right.

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(a) L. II. ff. de just. et jur.

Certainly the former binds us, and stands in full Force, tho' the King be defective in the latter.

To return: These being the Principles wherein the *Jesuits* and *Presbyterians* agree, with respect to civil Government; it will not be amiss here, to subjoin the Censure, which once was passed by the Doctors of the *Sorbone* upon the former, and leave it to the impartial Reader to judge, whether it belongs fully as well to the latter, *Videtur hæc societas, say they, in negotio fidei, periculosa; pacis Ecclesiæ perturbativa, Religionis rectæ eversiva; & magis ad destructionem quam ad ædificationem.* But,

If we should adventure to come a little nearer to the present Times, we shall find the Dissenters in both Nations addressing King *James*, and in a most fulsome manner flattering him in his arbitrary Courses; nay, even ready to joyn with their old Friends the *Jesuits*, to the Destruction of the Constitution both here and in *England*: And yet the Revolution was no sooner brought

brought about, but they prevailed with King William, not only to consent to the Overthrow of *Episcopacy* here, but even to look with a very unkind Aspect (in the beginning of his Reign) on the Members of the Church of *England*: The Dissenters there having the Assurance to suggest to him, that themselves were his Majesties surest Friends, on whose Principles only he could rely for the Support of his Throne, tho' they had hazarded little towards the bringing him in. Thus much, says Mr. Salmon (a) is indeed very true, that as they (the Dissenters) were ready to sacrifice the Nation to King James, in order to work themselves into his Favour, they were no less ready to sacrifice the Constitution to King William, when he was got into the Saddle, and to go any Lengths, the most forward in the new Ministry could propose; and whatever Set of Men shall hereafter have any vile or arbitrary Measures in View, need not doubt these

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(a) Review of the History of England, Vol. 2. Page 49.

Gentlemen's striking in with them, provided they will permit them to share the Plunder; and they can find their Account in trampling upon the Liberties and Privileges of their fellow Subjects.

And indeed 'tis scarce credible, That any Man who attentively considers the Nature of Government and Subjection, can, in good Earnest, believe such Principles, as these Gentlemen have advanced, and the Necessity of their Affairs forces them to maintain: But the true Meaning of these great Demagogues, (tho' they do not speak it out) is, that there is no Government good, unless they have a Share in it: This insatiate Ambition of being joint Sovereigns, makes them unable to see, at least very willing to dissemble the evident Dangers which Division threatens: Yet all this While, they are very careful to hood-wink, such as are ready to startle, and to delude the unthinking People, making them believe, that themselves are most zealous Patriots.

The Method whereby, for the most Part, the Peoples Affections are carried

by these Designers, to a Dislike of any Government that's present, and by Degrees brought first to desire, then to attempt an Innovation, is, *first*, with great Care and Industry to represent to them all the Defects of the State (how unavoidable soever, which they have not the Honesty to put the People in Mind of) and much Diligence is used, to set before them a perfect List of whatsoever Miscarriages have been committed by inferior Magistrates, and Under-Officers; and as they have very good Memories in repeating Grievances, so have they the Art to forget the several Satisfactions given by Princes, when, upon general Complaints, they are fully instructed in their Subjects Sufferings. Their *next* Work is, to impute all these Corruptions to the Nature of a monarchical Government, or to an unmix'd, unlimited Monarchy, by telling the People, That their Happiness stands upon a very uncertain Foundation, when it bottoms on the Will of a single Man, since, if he be wicked, they must be miserable, *Lastly*, A Promise is made

made of healing all their Evils, and the Remedy is a Multitude of Physicians, whereof each one being a Checque upon another, the People may live happily under them all: And these Steps were, God knows, too successfully taken in this unhappy Island, towards the Middle of the last Century.

But, certainly it would become these Gentlemen, to consider, that there never was, nor never will be a Time, under what Kind of Regiment soever Men live, where Matter of Complaint was, or will be wanting; for, till Men be absolutely perfect, the Government cannot be so; voluntary Corruptions and natural Frailties must still have an Influence upon every State; and therefore it would become those State-Doctors, to apply here that *Aphorism* of Hippocrates, which I have often heard in the Mouths of Physicians, *consueta longo tempore, etiamsi deteriora, insuetis minus molesta esse solent*: But, in the present Case, it concerns all of us, to consider whether a true Monarchy, to which this Nation has been for so many Ages accustomed, be

not the most likely Course to convey to us the greatest Goods, and the most probable Way of avoiding the most formidable Evils, which commonly attend Constitutions of another Kind ; but, alas, in this the Vulgar are miserably deceived by Men of Intrigue, who wilfully fall into that unhappy Fallacy of an unequal Comparison, between a King not answering his Trust, and Nobles (whom they would have to share with him in the Government) exactly performing theirs ; whereas, if they would make a just Estimate, both of them ought to be supposed good, or both bad ; and then it were not uneasy to make a perfect Judgment of the Advantages and Mischiefs ; for, supposing both good, it would then be abundantly evident, that there is greater Hopes under a virtuous Prince ; and, (both being supposed bad) greater Fears under a vitious Senate, whether governing intirely by themselves, or sharing the Management with him, who (by the Way) in that Case, can scarce, with any Propriety of Speech,

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be called a Monarch : And of this, Histories of all Ages afford us innumerable pregnant Instances.

But further, this would also be considered, that it is much more probable, that a King will be good, than that a Senate will not depart from their Duty, because, supposing a Prince governs only one People, among whom he was born, and has no other Subjects elsewhere, whose Interest runs across to theirs, the Interest of such a Prince must certainly be the same with that of his People ; whereas, that of particular Nobles, much more of other Leaders, who make up a Senate, is divided from the Happiness of the Community. Of this, ancient History affords us many notable Instances in the *Greek Republick*, where we find many who had been long esteemed *Hero's* and *Patriots*, even selling their native Country, driving their great Senates upon ill Attempts, and earnestly labouring to frustrate all good Designs, for retrieving the Miseries and Losses of the Publick; and all this, because their Dependence upon a foreign King-

Kingdom or State, was much more profitable to them, than all the Advantages they could hope for, by an honest and faithful Service of their Country: Would G O D, our own Memories were not qualified to suggest much fresher Examples: But, certainly in the Days of our immediate Fathers, one Instance was given in this Island, which the History of no other Nation under Heaven can parallel, I mean, that desperate and unnatural Rebellion in both Nations, against that best of Kings, and best of Men, King *Charles I.* raised and carried on, by a few designing Men, who made the *Cat's Foot* of the poor deluded Vulgar, as direful Experience made too manifest in the Event.

And this leads me to another Head, wherewith I shall close this Preface, *viz.* To make it appear, That tho' the two above mentioned Jesuitical and Presbyterian Positions, were granted, that is, That all Monarchs derive their Power and Authority from their own Subjects; and that therefore they are

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are accountable to, or may be deposed or put to Death by the People, for Mal-administration, and, *a fortiori*, that they may in that Case, levy War against their Prince; yet all this could never justify their Rebellion against that King; because in him the Suppositions did not take Place; since those Cases, in which some Men have dared to excuse a *Rebellion*, did not at all occur there, His Majesty having fought only to preserve himself, and the Rights of the Subjects of both Nations; and the Arms taken up against that incomparable Prince (of whom the World was not worthy) were not (as was impudently and hypocritically then pretended) defensive, nor in Maintenance of any Thing which the Subjects could challenge as of Right.

And *First*, as to *Scotland*: Was not this Nation living in such profound Peace, absolute Tranquillity, and so great Plenty of all Things that conduce to Life or Godliness, as the like was never before, nor since, known among us, in that fatal Year 1637, enjoying all these Blessings that can denominate a People happy?

happy? Nor can our Presbyterian Covenanters, their rising in a tumultuary Rebellion, that, and the succeeding Year, be at all excused, by alledging that their Religion was invaded, by the Order that was sent down in *July-1637*, for reading the Liturgy in Churches, since, tho' it were granted that this was an Infringement of their sacred Liberties, nay, tho' we should yield, that they might lawfully rebel upon that Account; yet here, there was not the least Ground for such an Insolence, because upon their very first Remonstrance (which, by the By, they most undutifully offered in way of Protestation, at the Cross of *Edinburgh*) the Order for reading the Prayer Book, was quickly recalled, and they left without the least Shadow of Reason to complain. Yet His Majesty, by woful Experience, quickly found, that he had to do with a Set of Men, who could never yet be gained by Concessions, nor softened by yielding, and of whose Obedience Coercion is the surest Principle: For I could appeal, even to themselves, or any

any Man else, who will but take Pains to read over all His Majesty's Proclamations in that, and the next two succeeding Years, and compare them with the Remonstrances and protestations of the Covenanters; whether His Concessions and gracious Indulgences, came not fully up to the Height of all their Demands: Yet still their Desires were boundless and bottomless, something more, never before dreamed of, even by themselves, they had always to seek; so that they never left asking (but for the most Part, with their Petitions upon the Pick's Point) for the ten succeeding Years, till he had no more to grant.

How they marched to the *English* Border, in the Year 1639, with a formidable Army, threatening an Invasion of His Majesty's other Dominions, and seized the King's Forts, Castles, Magazines, the Regalia, &c. in this Kingdom, is too well known to be denied; and how the next Year thereafter, they actually invaded *England*, defeated His Majesty's Forces, rifled and plundered all

all before them, in City and Country, and never returned, till having first invited a *Popish* foreign Prince to their Assistance, and debauched their Neighbours in *England*, to commit the same Wickedness, and rise in Rebellion against their Prince, they came home with Fidlers Fare, *that is*, Meat and Money, is all so notoriously true, that it is not, at this Day, so much as denied by their Successors; yet all this did not satisfy them: For, altho' the King, when here in Person, in the Year 1641, granted them every Thing they desired, and upon the Matter, unking'd himself in their Favour, confirming all his Concessions by Acts of Parliament; so that they declared, they could ask no more; yet Three Years thereafter, when the Rebellion was become flagrant in *England*, they again invaded that Kingdom, without so much as alledging, that they had received the least Provocation from His Majesty, or, that the least Inroad was by him made upon any, of either their new or old Privileges; but, with a bare Face,

Face, joined the Rebels in that Kingdom, marching into the Bowels thereof with a powerful Army. And the Revulsive being indeed so very strong, the effect of this their Third Expedition, was the Subversion of the Monarchy, and Murder of His Majesty's Sacred Person [not to speak of their having a direct, and more immediate Hand in it] a Crime, 'tis to be feared, not yet expiated, and, which all Christians in the Three Nations, excepting *Papists* and *Presbyterians*, do yet solemnly lament and bewail before God, as on this Day.

If we should next proceed to the Rebellion in *England*, from 1641, and downward, we shall still find the aforesaid Truth more and more evident, *viz.* That His Majesty's Arms in that War, were purely defensive, that he fought only to preserve himself, and the Rights of the Subjects; and consequently, that the Arms taken up against him, were nothing less than defensive [as then they gave out to the poor deluded People] nor did the *English* Saints fight in Main-

Maintenance of any Thing, which the Subject could challenge as of Right.

This will appear, if we but consider, how, in the Year 1642, His Majesty was forced by the Tumults (which were raised and encouraged by that rebellious Phanatical Parliament) to forsake *London*, and then was immediately accused to have rebelled against himself; and, to complete the Sarcastm, was furnished with an Army by *Vote*, when he had not so much Means left him, as could honestly subsist his Family; and it was ordered, That this formidable Army should be apprehended by the ordinary Ministers of Justice in that Country, by which we may perceive, that their Behaviour towards their King, was a sufficient Confutation of their Fears of him. They told the People, They were afraid of his Power, and yet answered their own Jealousies, by shewing to the World, they were able to take it from him: He was so far from being in a Condition to invade their Rights, that he had not wherewith to defend his own: His yielding so much
by

by his first gracious Message from *Wind-*
for, did but encourage them to make
still more wicked Demands; so that,
nothing less would please them, than
that he would make their Votes the
Measure of his Obedience; and be-
cause he would not part with these
Rights, which God, and the Laws of
the Land, had given him, they imme-
diately dispensed with their Duty of
being Subjects, and pretended a Privi-
lege, to take away by Force, what
he would not voluntarily deliver up.

Next, when His Majesty retired to
Tork, there to wait patiently, till these
Men should come to themselves; Thi-
ther the Storm pursues him, and his
Rents are stop'd, that so he might be-
come a Burden to that County; nay,
Commissioners were sent down, to
frighten them out of their Duty; for
then it became a Crime in the Saints
Account, so much as to supply their Sove-
reign with the Necessaries of Life. But,
still to awe the Northern Royalists more
and more, all His Majesty's Arms (and
those of the Kingdom besides, lest the
People

People should prevent their own Ruin by a timely Revenge of his Wrongs are seized on, and they boldly possess themselves of his Forts, Castles, Towns, and Navy.

These formidable Steps having obliged His Majesty to accept of a small Guard of *Yorkshire* Gentlemen, to attend him for his personal Safety, this Handful was scornfully voted an Army, and Commissions issued out to raise Forces to suppress the King's Rebellion, against his Sovereign Lords, the Commons of *England*. An Army accordingly is raised against him, upon *publick* Pretence of his *Strength*; but perswaded to march, upon their *private* Assurance of his *Weakness*.

Notwithstanding all these scornful Indignities, and real Mischiefs acted by these hypocritical Miscreants, his Majesty again sends Two other gracious Messages for Peace, from *Nottingham*, with Offer of Conditions so large, that had they been accepted, it would indeed have made the People miserable, by changing so good a Master for 500 Tyrants. But now, (which in the Event proved

ved so much the better for the Nation) they refuse to descend to a Treaty with him. From *Notingham* therefore he flies to *Shrewsbury*, still wooing and courting them for Peace, while at the same Time they are accusing him of being the first Aggressor, tho' the World saw he was unable to resist their Violence. But, that themselves were the first Aggressors, needs no other Proof, (as his Majesty, in his Speech to *Bradshaw*, says) but to compare the Dates of their Ordinances for levying Forces, with those of his Commissions of *Aray*, and the former will be found many Months prior to the latter.

Nay, even after God had blessed his Majesty with many notable Victories over the Rebels, yet, that no Success could alter his passionate Desire of Peace, does evidently appear by no less than Ten several Messages, (earnestly conjuring them to pity the bleeding Condition of the Kingdom) sent within the Compass of Six Months or thereby, in the End of 1644. and Beginning of 1645. all which were received with Scorn

Scorn and Contempt; nay, to most of them they did not so much as vouchsafe an Answer. And now let the Reader judge who was upon the Defensive.

Thus, in this cursory View have we seen the direful Effects of these jesuitical and phanatical Principles abovementioned; which, tho' we had no other Instance, (as History affords many Thousands) may be thought sufficient to disgust, I say not a Christian, but any sober Heathen, both at the Principles, and Persons who maintain them. But I leave this unpleasant Theme, and return to the Book before us.

To conclude then: The Occasion of Re-printing this small Manual at this Time, was, that the Publisher having Occasion lately to look into the publick Records, he there found a Letter from King James VI. to the Privy-Council of Scotland, seriously recommending this Book, and acquainting them that he had already appointed it to be published, and taught throughout his other Dominions, and therefore appointing the same to be done in Scotland.

But

But, before the Privy-Council executed this Order, they thought fit to recommend to the Two Archbishops, and Two others of the Bishops of this Kingdom, with his Majesty's Advocate, and Two other Lawiers, and some of the Ministers of *Edinburgh*, to examine, and report their Opinion of it. They accordingly make their Report, upon the 6th of *June*, 1616. whereby they declare their Approbation of the Book, and that it was worthy to be taught in all Universities and Schools of this Kingdom, (which by the way, was the Reason that it was quickly thereafter published also in *Latine*) and that the principal Heads thereof should be drawn up in some catechetick Questions and Answers, and doctrinally delivered by all Ministers to their Flocks; and that every Scholar in Schools and Universities, nay every Family in the Kingdom, should be obliged to have a Copy of it. This Report was a Week thereafter followed by a Proclamation issued from the Privy-Council, (by Warrant of his Majesty's aforesaid Letter)

ter) wherein all the Premisses are enjoined under severe Penalties.

There are several other publick Acts relative to this Book, extant in the Records; but these abovementioned are inserted at the Close of this Edition, by way of *Appendix*, that thereby the Reader may perceive what a Value was put upon the small Treatise in those Days, by such as best knew the Value of Books of that Kind.

But, not satisfied with all this, the Publisher thought fit to take the Opinions of some eminent Divines and Lawyers concerning it; who with one Voice told him, that this small Piece had most accurately handled the Subject, and contained not only all that is fit for the common Reader to know upon that Subject, but might be of Use even to many that were more advanced in Knowledge: But it being almost out of Print, (tho' it was re-printed in *England* 1663. and the aforesaid Proclamation renewed there, in name of King *Charles* II.) they advised him to give a new Edition of it here, for the

Bene-

to the READER.

lxxv

Benefit of all true Lovers of Loyalty
and Religion ; to whom, 'tis hoped, it
will not be the less acceptable, that it
comes abroad upon the 30th of *Janu-
ary*.



GOD

to the READER. lxxv

Benefit of all true Lovers of Loyalty
and Religion: to whom, it is hoped, it
will not be the less acceptable, that it
comes abroad upon the birth of James



GOD

K

DI

That
King
with
claim

OAT

Thou
Wha
these

G O D
AND THE
K I N G;
OR, A
DIALOGUE,

SHEWING,
That our Sovereign Lord the
King, being immediate under God
within his Dominions, doth rightly
claim whatsoever is required by the
OATH of ALLEGIANCE.

Theodidactus.



O U are well met,
Friend *Philaethes*;
your Countenance
and Gesture im-
port that your
Thoughts are much busied:
What may be the Occasion of
these Meditations?

A

Phila-

Philaethes.

Somewhat I heard this Evening-Prayer, from our Pastor, in his Catechistical Expositions upon the Fifth Commandment,

* Exod.
20.

* Honour thy Father and thy Mother ; *Who taught, that under these pious and reverent Appellations of Father and Mother, are comprised not only our natural Parents, but likewise all higher Powers ; and especially such as have sovereign Authority, as the Kings and Princes of the Earth.*

Theodidactus.

Is this Doctrine so strange unto you, as to make you muse thereat ?

Phila-

Philaethes.

God forbid: For I am well assured of the Truth thereof, both out of the Word of God, and from the Light of Reason. The sacred Scriptures do stile Kings and Princes, The † Nur- † Isaiaⁿ nursing-fathers of the Church, and 49. therefore the Nursing-fathers also of the Commonwealth: These two Societies having so mutual a Dependence, that the Welfare of the One is the Prosperity of the Other.

And the Evidence of Reason teacheth, that there is a stronger and higher Bond of Duty between Children and the Father of their Country, than the Fathers of private Families. These

A 2 pro-

procure the Good only of a few, and not without the Assistance and Protection of the other, who are the common Foster-fathers of Thousands of Families, of whole Nations and Kingdoms, that they may live under them an honest and peaceable Life.

There being so firm and near an Obligation of Subjects in Duty and Obedience unto their Prince, I could not but seriously meditate with my self, or rather enter into some thoughtful Admiration, how there should be any so far unnatural, and forgetful of their many Ways bounden and inbred Duty, as to enforce His most Excellent Majesty to secure himself of His Subjects Loyalty and Allegiance by a solemn Oath.

Theo.

GOD and the KING.

5

Theodidactus.

Such is the general Pravity
and Corruption of Men, that,
in most Kingdoms and Com-
monwealths, there have ever
risen some seditious *Corahs*, and
rebellious *Sheba's*.

Philalethes.

*It may be upon some extraor-
dinary Provocation, by the cruel
Oppressions, and insolent Tyran-
nies of Governors,*

Theodidactus.

Nay, frequently Men, only
out of Pride and Ambition, or
out of a blind and intemperate
Zeal, or from the Effect of both
(when they are checked by the

A 3

Reins

Reins of Government) ripening Discontent, have sown the Tares of Sedition against the most virtuous and religious Princes ; and ungratefully plotted their Ruin, even when they have been most propitious and indulgent towards them.

What Prince was ever more merciful and compassionate than King *David*, as being fashioned and framed wholly according to his Heart who is the God of Mercy and Compassion ? Yet

|| 2 Sam.
20.

|| *wicked Sheba the Son of Bichri lifted up his Hand against him, and blew the Trumpet of Schism and Sedition, to rent his Kingdom from him.*

That peaceful and moderate Emperor *Augustus*, honoured by

by his Enemies for his princely
 Virtues, was assailed * ten ^{* Suet.}
 several Times by Conspirators. l. 2. c. 19.
Vespasian, even composed of
 Mildness and Clemency, † had ^{† Suet.}
daily Treasons against him: And l. 8. c. 25.
 his Son *Titus*, for his pleasing
 and amiable Virtues, termed
 by || *Suetonius*, *The Love and* || L. 8.
Delight of Mankind, wanted c. 1.
 not a * traiterous *Cæcinna*. ^{* Suet.}
 l. 8. c. 6.

But leaving ancient and fo-
 reign, and to instance in mo-
 dern and domestick Examples
 (as most powerful to perswade,
 being fresh in our Memories)
 His Majesty's Clemency towards
 the *Romanists*, and Papal Facti-
 on, at his happy Entrance into
 this Kingdom, was rare and
 admirable; especially if we
 consider their Disloyalty and fan-

sanguinary Attempts against Queen *Elizabeth* of blessed Memory; only under Pretence of promoting their Superstition, whereunto his Majesty was a constant and professed Opposite, as well as his Royal Sister.

In the Beginning of Queen *Elizabeth's* Reign, the † most Part of such as were addicted to the *Roman* Superstition, communicating with us in divine Service, lived free from all Punishment or Molestation, and enjoyed common Favours and Benefits with other of her Majesty's loyal Subjects. Of which their Practice the Pope being advertised by some fervent and zealous *Romanists*, and that hereby, in Time, his Adherents would by little and little wholly con-

fo-

* Apo-
logy of
Ecclesi-
astical
Hierar-
chy, Cap.
†

sociate themselves with our
 Church, and so all Hope would
 be lost, by a Home-party, of re-
 ducing this Kingdom unto his
 Subjection, out of which his
 Predecessors had gathered such
 rich Treasures; *Pius Quintus*,
 to prevent so great a Damage
 unto the See of *Rome*, and for
 this Purpose to make an open
 Schism between his devoted
 Vassals, and her Majesty's duti-
 ful and faithful Subjects, he sent
Moreton, an *English* Priest, to
 declare by his Papal Authority
 unto the then Earls of *Nor-*
thumberland and *Westmorland*,
 upon whom Multitudes of Po-
 pish People in the North were
 dependent, that Queen *Eliza-*
beth was an Heretick, (and
 therefore that they ought to
 have

Anno
Domini
 1569.
 11 *Reg.*
Eliz.

Sand. lib.
 7. *de vi-*
fib. Mo-
narch.

have no Communion with her in civil Affairs, much less in religious) *because, by being an Heretick, she was fallen from all Dominion and Power, and they were not compelled to obey her Laws and Commandments.*

* *Stow*
in annal.
12 *Eliz.*

Whereupon they raised an Army of * Four thousand Footmen, and Six hundred Horse, for the Maintenance of the Liberty of their Conscience, and the Reformation of Religion; pretending *they were driven to take this Enterprize in Hand, lest otherwise foreign Princes might take it upon them, to the great Peril of this Realm.* Which Forces were soon vanquished; and only some chief Conspirators receiving condign Punishment

ment for their Rebellion, other
Papists, that did not partake
in this seditious Commotion,
(through the gracious Dispositi-
on of her Majesty) enjoyed the
same Liberty they did before.

But *Pius Quintus* was neither
mitigated by her Majesty's Cle-
mency, nor daunted with the
ill Success of his factious Com-
plices: For being informed, that
his Projects took not that Effect
he expected, † *because all the* † *Sand.*
Catholicks knew not that Queen lib. 7. vi-
Elizabeth was declared an He- sib. Mo-
retick, not long after he did narch.
publish a *Bull*, wherein, out of
the Fulness of his Power, he
denounced *Queen Elizabeth an* Anno
Heretick, and that such as did Domini
cleave unto her, should incur his 1570.
Curse; 12. Eliz.

Curse; that she was deprived of all Dominion and Dignity; that her Nobles and People, or any other that had sworn Obedience unto her, were freed from this Oath, and from all Allegiance and Fidelity; commanding them not to obey her Laws, upon Pain of his Curse. And that this Bull might be the more generally known unto Romanists, and to gain undoubted Credence thereunto, he caused it to be Printed at Rome, to be signed by a publick Notary, sealed with the Seal of his Court; and at length, being sent into England, it was fastened, by one Felton, deeply plunged in the Roman Superstition, upon the Gates of the Bishop of London's Palace,

And

And although these Papal
 Thunders, and Curses of *Pius*
Quintus, were but as * *the* * Ec-
Noise of Thorns under the Pot, clef. 7.8.
 and vanished like the Vapour of
 Smoke; yet *Gregory XIII.* im-
 mediately succeeding *Pius Quin-*
tus, confirmed and ratified his
 Bull, erected a † College at † *Anno*
 Rome, gave a Pension to ano- 1578.14
 ther College at *Dorway*, to be *Eliz.*
 Receptacles for Fugitives, and
 discontented Persons in *England*,
 to be instructed in School-points
 of Sedition (as it is manifest by
 the Books and Writings of their
 then chief Masters and Oracles
 * *Bristow* and *Allen*) and from * See
 thence to be secretly conveyed *Bristow's*
 into this Kingdom, to perswade *Motives*
 Men they were bound to obey *Mot. 15.*
 the Pope's *Bulls* and Excommu- 40. & *Al-*
 nica- *len's De-*
thol. C.4.

nications, to renounce their natural Allegiance unto her Majesty, and take Part with any domestical or foreign Power, to depose her from the regal Throne.

The most eminent and principal Men of Note amongst these Fugitives, were the *Jesuits*, *Campion* and *Parsons*, who, at the Commandment of *Gregory XIII.* coming towards this Kingdom, desired of him that the forenamed *Bull* of *Pius Quintus*, which he himself also had established, might so be understood, † as to bind the Queen and the Hereticks, (but not the *Catholicks*) as Matters then stood, but when there might be had a publick Execution thereof.

† In-
frum-
ments of
this In-
terpre-
tation
found a-
mongst
Papists.

of. With these Instructions they ^{1580.}
 entred *England*; and *Saunders* About
 the same Time *Ireland*, with this
 an Army from the *Pope*, to Time,
 succour the Rebel *Desmond*. *Parsons*
 And, as *Saunders* laboured by wrote
 Violence and Force of Arms, the Rea-
 to enthrall Mens Persons; so sons of
 these, with artificial and Plau- Refusal
 sible Perswasions, to captivate of going
 their Souls: And prevailed to Pro-
 with many, together with a testant
 Refusal of communicating with Church-
 us in the religious Worship of es; upon
 God, to renounce their civil which
 Duty and Allegiance unto a Writing
 their Sovereign. (saith the
Apology
 of the Ec-
 clesiasti-
 cal Hie-
 rarchy)
 when

And many
 chief
 Men re-
 fused to go to Heretical Service; there was
 called a Parliament in the End of the same
 Year, and the Law of Twenty Pound a Month
 for Recusancy was ordained, but no capital Law
 made against Priests, or their Receivers. *Anno*
Domi. 1581. 24. Reg. Eliz.

And thus, by the seditious Practices of Jesuits and Priests, this Separation of her Majesty's Subjects from divine Service daily increasing, and accompanied with a perilous Dissolution of the Bond of their civil Obedience; yet her Majesty, out of her great Moderation and incomparable Goodness of Nature, impeached none of these rebellious *Separatists*, either in their Lives, Lands, Goods, or Liberties; but only by a Deeree in Parliament, punished them with a pecuniary Mulf for the Time they refused to come unto the Church; and published a Proclamation for the *Revocation of all such as remained beyond the Seas, under the Colour of Study, to be*

the

the Authors of treasonable Attempts.

Wherewith these Seed-men of Sedition were no Way suppressed; but rather did daily multiply, and at length grew unto that Height of Impiety, as to animate fundry desperate Persons, and Sons of *Belial*; as *Arden*, * *Patry*, and others of * 1582. the same Rank, with Hope of 25 *Elix.* eternal Salvation, to lay violent Hands upon her Majesty's sacred Person; And became principal Agents, to incite the King of *Spain* (then entering into 1583. Hostility with this Land) to 26 *Elix.* invade the Realm, assuring him to have here a Party of *Romanists*; ready to assist such Power as he should set on Land, for

B

sub

subdning of this potent Kingdom.

Which unchristian and unnatural Enterprizes of Fugitive Jesuits and Priests, covered with the Mantle of Zeal and Religion, enforced her Majesty, after much Patience and Longanimity, to enact by public Authority of Parliament,
 1584. 27 Eliz. *That if any Jesuits or Priests, made in Parts beyond the Seas, according to the Rites of the Roman Church, came into this Realm, they should be adjudged Traitors, and suffer as in Case of high Treason.*

All these notorious Seditions and Rebellions, hatched and produced by the *Papal* Faction, and

King. and their Chiftains, Jefuits and
Priests, out of a Zeal to reduce
into this Land the Idolatry of
Rome; and the Juftice and Equi-
ty of the forementioned Laws,
made by the late renowned
QUEEN, to fuppreff and pre-
vent them, were well known
unto his moft excellent Majefty:
And therefore, at his happy In-
auguration unto this Kingdom,
out of his own Maturenefs of
Judgment, and grounded Per-
fwafion of the Truth; being re-
folved to tread the Steps of his
Royal Sifter, and by the Light
of the *Gofpel*, to extinguish the
Egyptian Darknefs of Popery;
He could not but, in his Prince-
ly Wiſdom, more than con-
jecture, that the like difloyal At-
tempts might be practiſed a-
gainſt

† Rom:
12. 21.
1603.

gainst his sacred Dignity and Person, by these *Romanists*. Notwithstanding, out of his gracious Inclination unto Pity and Mercy desiring to † *conquer Evil with Goodness*, in the Beginning of his Reign, he set at Liberty all Jesuits and Priests that were imprisoned; and unto such as lurked in secret Corners of the Land, he gave them Leave openly to profess themselves to be such; so that both by a certain Day would depart the Realm. And as for other recusant Papists, refusing to partake with us in the sincere Worship of G O D he frees them from all Pecuniary Mulcts imposed upon them by the Law, honoured many of them with Knighthood, gave them free Access unto his Court

and

and Presence, bestowed equal Favours upon them with their Opposites in Profession. They were not provoked by any tyrannous Cruelty or Oppression, unto any seditious Enterprises.

Philalethes.

Surely no, but rather had just Cause to be truly dutiful and loyal to his Majesty; who thus did change deserved Justice into Mercy and Clemency.

Theodidactus.

The Mercy indeed and Favour of Kings and Princes, is like a * Cloud of the latter Rain, and worketh much, even upon Minds not well disposed.

* Prov.
16. 15.

B 3

But

But some of these *Romanists* were of so rancorous Spirit, and brutish Ingratitude, that whilst they peaceably enjoyed the fore-cited Favours, they did plot a Treason, barbarous for Cruelty, unmatched in regard of Example, the horrible Destruction by Gun-powder, of the *King, Queen*, their Royal Progeny, and the whole Court of Parliament at once.

Philalethes.

Did the bloody Actors of this monstrous Attempt, alledge no Motive or Reason thereof?

Theodidactus.

None but their fanatical Zeal to promote the *Romish Religion*; which

which enraged Affection, out of
Charity, is not to be supposed
to be in all of that Profession,
and in Wisdom to be fear'd,
lest it be in some, surviving these
Offenders: And therefore, to
discern the one from the other,
the Oath of Allegiance (which
hath occasioned this our Confe-
rence) was principally framed.

Philaethes.

*They that will be so impious,
as to lift up their Hand against
God's Anointed, little fear the
hainous Sin of Perjury; and
therefore this Oath will not much
avail to discover such treacherous
Persons.*

B 4

Theo-

Theodidactus.

An Oath is a most sacred Bond, and, with a secret Terror, imprinted by the immediate Finger of G O D in the taking thereof, doth so straitly oblige the inmost Soul and Conscience, that although many Men be obdurate unto other grievous Sins, yet they will be tender and sensible of the Violation of an Oath. * *Very often* (saith Saint *Augustine*) Men provoke their Wives, whom they suspect to be Adulterous, to clear themselves by an Oath; which they would not do, unless they did believe, that those which fear not Adultery, may fear Perjury: For indeed (saith he) some unchaste Women,

* *Contra mendac. ad Conf. cap. 21.*

Women, which have not feared to deceive their Husbands by Wantonness, have been afraid to use G O D unto them as a Witness of their Chastity. In the Marital Conjunction of the Husband and Wife, there is a lively Resemblance of the Obligation of Subjects in civil Allegiance unto their Prince: For as the Coupling of the Wife unto the Husband in dutiful Obedience, so of Subjects unto their Prince in Loyalty and Fidelity, is a very arct and near Union; And as the † Husband is the Head of the Wife, so is the * Prince of his Subjects. As therefore Experience, in the Days of Saint Augustine, taught, that Wives did rather dread wilful Perjury, than Undutifulness towards their Husbands.

† 1 Cor.

II. 3.

* 1 Sam.

15. 17.

Husbands; so it is now to be presumed, that many Subjects will abhor the same crying Sin, more than Disobedience.

Philalethes.

But is there any Example in former Ages, of the like Oath, for trying of the Loyalty of the Subjects unto their Sovereign?

Theodidactus.

About a Thousand Years since, the same Oath in Substance was used in Spain, and ratified by the Canons of divers famous Councils of Toledo: For where-
as there was a general Report, that there was such Perfidiousness in the Minds of many People

Concil.
Tolet. 4.
can. 74.

to be
 objects
 g Sin,
 ple of divers Nations, that they
 made no Conscience of keeping
 their Oaths and Fidelity, that
 they had sworn unto their Kings;
 but did dissemble a Profession of
 Fidelity in their Mouths (like
 unto equivocating Papists) when
 they held an impious Perfidious-
 ness in their Hearts : The fourth
 Council of Toledo decreed (as
 also other * Councils afterward
 held in the same City) that †
 whosoever of us, or of all the People
 through all Spain, shall go about
 by any Means of Conspiracy or
 Practice, to violate the Oath of his
 Fidelity, which he hath taken for
 the Preservation of his Country,
 or of the King's Life ; or who
 shall attempt to lay violent Hands
 upon the King, or to deprive him
 of his Kingly Power, or by ty-
 rannical

* Con-
 cil. Tolet.

5. 6. 10.

† Can.

74.

*rannical Presumption usurp the
Sovereignty of the Kingdom; let
him be accursed in the Sight of
GOD the Father, and of his
Angels; and let him be made and
declared a Stranger from the Ca-
tholick Church, which he hath
profaned with his Perjury.*

Philalethes.

*Hath this Oath any Agreement
and Correspondence with the Oath
of Allegiance unto the King's
Majesty?*

Theodidactus.

*Almost in every Point and
Circumstance, as you will easily
perceive, if I shall but read the
Oath of Allegiance unto you,*

out

out of this Book which I have
in my Hand: For the Tenor
hereof is thus, Word for Word.

I A. B. Do truly and fin-
cerely acknowledge, pro-
fess, testifie and declare in
my Conscience, before GOD
and the World, That our
Sovereign Lord King JAMES
is lawful and rightful King
of this Realm, and of all
other His Majesty's Domini-
ons and Countries; and that
the Pope, neither of him-
self, nor by any Authority
by the Church or See of
Rome, or by any other Means
with

with any other, hath any Power or Authority to depose the King, or to dispose any of His Majesty's Kingdoms, or Dominions; or to authorize any foreign Prince to invade or annoy him, or his Countries; or to discharge any of His Subjects of their Allegiance and Obedience to His Majesty; or to give Licence or Leave to any of them to bear Arms, raise Tumults, or to offer any Violence, or Hurt, to His Majesty's Royal Person, State, or Government, or to any of His Majesty's Subjects with

within his Majesty's Domi-
nions.

Also I do swear from my
Heart, that notwithstanding
any Declaration, or Sentence
of Excommunication, or De-
privation, made, or granted,
or to be made, or granted
by the Pope, or his Succes-
sors, or by any Authority
derived, or pretended to be
derived from him, or his
See, against the said King,
His Heirs or Successors, or
any Absolution of the said
Subjects from their Obedi-
ence : I will bear Faith and
true

true Allegiance to his Majesty, His Heirs and Successors, and Him and them will defend, to the uttermost of my Power, against all Conspiracies and Attempts whatsoever, which shall be made against his or their Persons, their Crown and Dignity, by Reason or Colour of any such Sentence, or Declaration, or otherwise; and will do my best Endeavour to disclose and make known unto His Majesty, His Heirs, and Successors, all Treasons, or traiterous Conspiracies, which I shall know, or hear
of,

of, to be against him, or any
of them.

And I do further swear,
That I do from my Heart
abhor, detest, and abjure, as
impious and heretical; this
damnable Doctrine, and Po-
sition, That Princes, which
be excommunicated or depriv-
ed by the Pope, may be
deposed, or murdered by
their Subjects, or any other
whatsoever.

And I do believe, and in my
Conscience am resolved, that
neither the Pope, nor any

C

Per-

Person whatsoever, hath
Power to absolve me of this
Oath, or any Part thereof,
which I acknowledge by good
and full Authority to be
lawfully ministred unto me;
and do renounce all Pardons
and Dispensations to the
contrary. And all these
Things I do plainly and
sincerely acknowledge and
swear, according to these
express Words by me spoken,
and according to the plain
and common Sense and Un-
derstanding of the same
Words, without any Equi-
vocation, or mental Evasion,

or

hath or secret Reservation what-
 f this soever. And I do make this
 ereof, Recognition and Acknow-
 good ledgment heartily, willing-
 o be ly, and truly, upon the true
 me; Faith of a Christian: So help
 rdons me GOD.

Philalethes.

There is indeed between this
 Oath, and the former, established
 by the Councils of Toledo, a per-
 fect Harmony, if we respect the
 Substance of the Matter in them;
 save that the former Oath is
 more general and concise, the
 latter more diffuse and particu-
 lar. And therefore I would
 intreat you, for my more clear
 and distinct Apprehension there-
 of,

of, to resolve it into the several Heads and Branches of which it doth consist.

Theodidactus.

I shall presently give you Satisfaction herein. In an Oath there is the *Matter* or *Truth* which we swear, or the *Form* and *Manner* how we are to swear. *The Manner* of taking this Oath is, to swear *plainly, sincerely, and without all Equivocation, mental Reservation, or*

* Jer. *secret Interpretation, in Justice, Judgment, and Truth;* otherwise than that infamous

† *Socrat. Hist. l. 1. c. 25. Niceph. Hist. l. 8. c. 5.* Heretick † *Arius* swore, who being demanded by the Emperor, whether he would subscribe unto the *Nicene Faith*, which

con-

several
which
condemned his Heresie deny-
ing the Godhead of Christ; he
forthwith yielded hereunto:
And being further required by
the Emperor (suspecting his
Disimulation) to swear unto
the same Faith, he wrote his own
heretical Confession, subscribed
it, hid it in his Bosom; and
then, having a mental Relation
unto his Confession, he took an
Oath that he had truly and from
his Heart subscribed. In which
perfidious Action, the wretched
Heretick was either ignorant,
or wilfully forgetful, that by
whatsoever Art of Words any
Man sweareth, yet God, who is
the Witness of the Conscience,
accepteth it, as he doth to whom
the Oath is made.

|| Isidor.
Hispal.
Senten.
l. i. c. 31.
Bern. de
interp.
Dom.

The Matter or main Subject of this Oath, which is the principal Thing whereof I conceive you desire to have a more distinct and full Understanding, may to this Purpose be resolved into these ensuing Assertions.

1. Our Sovereign Lord King JAMES is the lawful King of this Kingdom, and of all other his Majesty's Dominions and Countries.

2. The Pope, neither by his own Authority, nor by any other Authority of the Church, or of the See of Rome, nor by any other Means, with

with any others Help, can
depose his Majesty.

3. The Pope cannot dis-
pose of any of his Majesty's
Kingdoms and Dominions.

4. The Pope cannot give
Authority to any foreign
Prince to invade his Majesty's
Dominions.

5. The Pope cannot dis-
charge his Subjects of their
Allegiance unto his Maje-
sty.

6. The Pope cannot give
Licence to one or more of
his

his Majesty's Subjects to bear Arms against him.

7. The Pope cannot give Leave to any of his Subjects to offer Violence unto his Royal Person, or to his Government, or to any of his Majesty's Subjects.

8. Although the Pope shall, by Sentence, excommunicate, or depose his Majesty, or absolve his Subjects from their Obedience ; notwithstanding, they are to bear Faith and true Allegiance unto his Majesty.

If

9. If the Pope shall, by Sentence, excommunicate or depose his Majesty, nevertheless his Subjects are bound to defend his Person and Crown against all Attempts and Conspiracies whatsoever,

10. If the Pope shall give out any Sentence of Excommunication, or Deprivation, against his Majesty; notwithstanding, his Subjects are bound to reveal all Conspiracies, and Treasons against his Majesty, which shall come

to

to their Hearing and Knowledge.

11. It is heretical and detestable, to hold, That Princes, being excommunicated by the Pope, may be deposed or murdered by their Subjects, or any other.

12. The Pope hath not Power to absolve his Majesty's Subjects from their Oath of Allegiance, or any Part thereof.

Philaethes:

By these Assertions thus distinctly proposed, I confess I do
con-

conceive the principal Contents of the Oath more clearly than before : But I would not only have a full and through Apprehension of this Oath, but likewise upon any Occasion, for the more expedite Performance of my Duty unto his Excellent Majesty, readily remember it ; which I shall be the better able to do, if you would be pleased to reduce this Multiplicity of Assertions unto some fewer Heads.

Theodidactus.

This may easily be accomplished : * There are two special Grounds or Foundations of true Sovereignty in our gracious Lord the King : The one, *That receiving his Authority only from*

* *Ha juramenti partes vera sunt quod Jacobus sit legitimus Rex*

Scotiz, *from God, he hath no Superior*
 Angliæ, *to punish or chastise him, but*
 Hiber- *God alone. The other, That the*
 niæ, &c. *Bond of his Subjects in Obedi-*
 Becca.con- *ence unto his sacred Majesty, is*
 trov.An- *inviolable, and cannot be dissol-*
 gl. c. 3. *ved. These two general Heads*

* Every (presupposing the undoubted
 English Truth of the first Assertion
 Catho- [Our Sovereign Lord King
 lickdoth James is the lawful King of this
 profess Kingdom, and all other his Do-
 his Ma- minions and Countries] because
 jesty to be his the most * seditious Impugners
 true and lawful of his Majesty's Crown and
 King. Dignity, freely acknowledge it)
 Parsons comprise all the other Asserti-
 in his ons, as even now I severally
 Judg- ment of the A-
 pology, posed them out of the Oath
 Part. I. of Allegiance.

Num. 22.

For

For to begin then with the
first Head; seeing that when
God would denounce his most
heavy Judgments against wicked
Kings that transgressed his Law,
as against *Saul* and *Rehoboam*,
he threatneth them with renting
their Kingdoms from them, and
making their Houses desolate.
The *deposing of a King*, the
disposing of his Dominions unto
another, the *hostile invading of*
his Countries, must needs be a
grievous Chastisement: And
therefore if his Majesty hath no
Superior, beside GOD, to punish
him, the Pope as his *Superior*,
cannot by any Means whatsoever
depose him, dispose of his Do-
minions, invade his Countries;
which is the Effect and Substance
of

of the second, third and fourth
Assertions.

Philalethes.

*Doth the same general Ground
of his Majesty's kingly Sovereign-
ty, comprehend the rest of the
Assertions?*

Theodidactus.

No; for they are all contained
within the Limits of the second
Principle of Regal Sovereignty,
*That the Bond of the King's
Subjects, in Obedience unto his
Majesty, is inviolable, and cannot
be dissolved.* This will be evi-
dent unto you, by a compendi-
ous Recital of the chief Parts
and Duties of Allegiance from
a Subject to his Prince. And
we

we cannot learn these Duties from a better Master than God himself, who hath so exactly taught them in his sacred Word.

The general Duty which God enjoineth upon all Men, to *eschew Evil and do Good*, is diffused through the particular Duties of every Man; whether it be the Duty of a Servant unto his Master, of a Son unto his Father, or of a Subject unto his Prince. And in the Allegiance of a Subject unto his Sovereign, the *Evil* he is to *eschew* is *Evil* in *Action*, for he is not to * *touch* him with any hurtful Touch, nor to † *stretch out his Hand against his sacred Person*, nor so much as to affright, or dis-

* Psal.

105. 15.

† 1 Sam.

24. 5, 6.

disgrace him, by cutting the Lap
of his Garment: *Evil in Words,*

|| *Exod.* for || *he is not to curse his Ruler:*
22. 28. *Evil in Cogitations,* for *he is*

* *Eccl.* not to * *curse the King in his*
10. 20. *Thought.* So likewise the Good

which he is to do, out of Obe-
dience unto his Prince, is in
† *Rom.* *Deed,* by † *paying Tribute* unto
13. 6. him for his Regal Support; by

fighting his Battles, with *Joab*;
adventuring his Life, with *Da-*
vid; to vanquish his Enemies: In

Speech, by revealing, with reli-
gious || *Mordecai*, the treasonable
|| *Esther* *Designments of Bigan and Teresh;*
2. 22. by pouring out Prayers *

and
* *i Tim.* Supplications for his Welfare:
2. 2. In Thought, by esteeming and

honouring him from the Heart,
† *Rom.* and out of † *Conscience,* as
13. 5. the

the

GOD and the KING. 49

the *Anointed of the Lord, God's* || *Isaiah*
holy Ordinance, and Minister, 45. 1.
 and as a * God upon Earth: Rom.
 13. .
 For this is to obey him for the * *Psal.*
 † *Lord's Sake, to fear God, and* 82. 6.
honour the King ||; when we † *1 Pet.*
 fear God, by whom the * King 2. 13.
 reigneth, and his Throne is || *1 Pet.*
 established. 2. 17.
 * *Prov.*
 8. 15.

Now if the Subjects of our
 Sovereign, out of their *Allegi-*
ance unto his Majesty, are not
 to lay violent Hands upon his
 sacred Person, but to succour
 and defend him, even with the
 Hazard of their Lives; not to
 curse him with their Tongues,
 but to bless him by Prayers and
 Supplications, and preserve him,
 by discovering all Attempts
 against his Life and Dignity;

D

not

not to harbour in their Souls any evil Thought of him; but from their Heart to honour him, as God's Vicegerent here upon Earth: And the Bond of this *Allegiance* (as the second Ground of kingly Sovereignty averreth) is inviolable, and cannot by any Means be dissolved: Then, although the Pope doth arrogantly presume to discharge them from their Allegiance unto his Majesty, to absolve them from their Oaths of Obedience, to give Licence unto them to bear Arms against him, and to offer Violence unto his Person, to excommunicate and depose his Majesty: All these impious and irreligious Practices are in vain; and notwithstanding, they are not to de-

depe
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unto
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depose, or murder his Majesty, or any Way to offer Violence unto his sacred Person, Crown, and Dignity; but to defend him against all Conspiracies, to reveal all Treasons against his Majesty, and bear unto him Faith and true Allegiance.

Philaethes.

I do now fully conceive how the Two Props and Pillars of supreme Authority in his Excellent Majesty, which you have proposed, do briefly, and as it were by Way of Epitome, comprise all the chief and material Points of the Oath: And although I am most assured in my Conscience, of their Firmness and immoveable Stability in the

D 2

Truth;

Truth ; yet to be the more enabled for the justifying of them unto others, I would request you to shew, how these Pillars are supported, and upon what Foundations they are built.

Theodidactus.

Hereunto I do willingly condescend, and will first discover unto you the Foundations of the First Prop, or Pillar ; *Our Sovereign Lord King James, receiving his Authority only from God, hath no Superior to chastise and punish him, but GOD alone.*

The ancient Practice of this Kingdom is clear for this Truth: *Bracton, Twenty Years Chief Justice under Henry III. in his Customs of England, saith,*
 “ * There

" * There are under the King ** Bracton de leg. & consuet. Angl. l. 1. c. 8. Num.*
 " Freemen, and Servants, sub-
 " ject unto his Power ; as also
 " every Man is under him ;
 " || and he himself is subject to *§. Et ipse sub nullo, nisi tantum sub Deo.*
 " no Man, but only unto God ".
 And again, " If there be any
 " Offence committed by him,
 " forasmuch as there is no Breve
 " to enforce or constrain him,
 " there may be Supplication
 " made, that he would correct
 " and amend his Fault : Which
 " if he shall not do, it is abun-
 " dantly sufficient Punishment
 " for him, that he is to expect
 " God a Revenger : For no
 " Man may presume † judici- *† Dis-*
 " ally to examine his Doings, *quirere.*
 " much less to oppose them by
 " Force and Violence ". And
 this is no other kingly Sove-
 D 3 reignty

reignty, than God himself hath given unto his Majesty; *I counsel thee* (saith GOD by the Mouth of || Solomon) *to keep the King's Commandment, and that in regard of the Oath of God. Be not hasty to go out of his Sight: Stand not in an evil Thing, for he doth whatsoever pleaseth him. Where the Word of a King is, there is Power; and who may say unto him, What dost thou?* An evident Testimony, that as Kings are subject unto God, whom * we are to obey rather than Men; so they are subject only unto God, and have no mortal Man their Superior, who may require of them an Account of their Doings, and punish them by any judicial Sentence.

* Acts
5. 29.

And

And this divine Verity was not only taught by Solomon, but likewise by his Father David; who, out of a Consideration of the Eminency of this Regal Authority, subject only unto the severe Judgment of God, poureth out before him this penitent Confession, † *Against thee, thee only have I sinned.* Against thee only: For he was a King (saith † *Ambrose*) not bound unto Law, because Kings are free from the Bond of Crimes, and are not called unto Punishment by any Law, being safe by the Power of Command: Therefore David sinned not against Man, unto whom he was not obnoxious, in regard of Punishment, but of Admonition only, and Reproof, uttered

† *Psal.*
51. 4.
‖ *Apolog.*
Dav.
c. 4. l. 2.
Epist. 7.
Epist. &
Serm. 16.
in *Psal.*
118.
with
whom
do agree
Arnob.
Cassiod.
Beda.
Glossa.
ord. *En-*
thym. in
51. *Pf.* &
Dydim.
Cyrl.
Nicetas
in *aurea*
caten. in
50. *Psal.*

in the Name, and by the Authority of GOD himself.

* *Leo 4.* Hereupon the Prophet *Nathan*, having used this Preface
2. q. 7. c. *Nos si* (*Thus saith the Lord*) * *admo-*
compe- *nished King David, that he would*
tenter. 2 *expiate his Sin by Repentance,*
Sam. 12 *but he gave no Sentence against*
him, whereby, according to the
Law, he might be adjudged unto
Death. For if *Nathan* had given
any such Sentence against *David*, he should have had Power
to deprive him of his Life, and
so of that which he enjoyed by
his Life, his Regal Authority;
which God only can take away
from Princes, because he alone
bestoweth it upon them.

For

For from whence have they received their Sovereignty, to be here upon Earth as Gods over Men? God himself answereth,

* *I, (and not any Creature whatsoever) have said, Te are* * Psal. 82. 6.

Gods : And as by my Word the World was made ; so are ye appointed by the same Word to rule the World. Who hath given unto them their Kingdoms?

The most High: † *He ruleth in the Kingdom of Men, and giveth it to whomsoever he will.* † Dan. 4. 32.

What Power hath seated them on their Thrones? The Power of the Almighty; || *Reges* (as the Vulgar Translation readeth it) *collocat* || Job 36. 7.

in solio, He placeth Kings on the Throne. And by whom do they sway their Sceptres, and govern their Kingdoms? By God's special

- * Prov. 8. 15. cial Authority, * *by ME* (saith God himself) *do Kings reign, and decree Justice*; by His immediate Power who is † *Lord and King of all the Earth*. And to descend unto Particulars, doth not God, by the Mouth of his Prophet *Nathan*, tell *David*, || *I anointed thee King over Israel?* Doth not *Solomon* acknowledge, that * *the Lord hath established him, and set him on the Throne of his Father David?* Was it not the Saying of the Prophet *Abija*, in the Person of God, unto *Jeroboam*, † *I will give the Kingdom unto thee?* Neither the Kingdom only, and the Power of Princes, but all Things else proper unto them, are, after a peculiar Manner, God's. || *Psal.* 21. 33. * *Psal.* 89. 20. Their || *Crown*, their * *Anointing*

ing, their † *Sceptre* and *Throne* † 2 Chr.
 are God's; and their Persons, 9. 8.
 adorned with all these, are so
 divine and sacred, that they
 themselves are the || *Angels* of || 2 Sam.
God, and * *Sons of the most* * Pſal.
High. 82. 7.

Philalethes.

*If the Persons of Princes are
 so sacred, and their Authority is
 thus wholly from God, how is it
 said in the holy Scriptures, that
 some of the Kings even now men-
 tioned, were made by the People,
 and so received their Regal Pow-
 er from them, and by their Elec-
 tion? Is it not said of Saul, †
 That all the People went to Gil- † 1 Sam.
 gal, and there made him King 11. 15.
 before the Lord? Of David, || 2 Sam.
 The 2. 4.*

The Men of *Judah* anointed Da-
 * 2 Sam. vid King of *Judah*, * the Elders
 5. 3. of *Israel* anointed *David* King
 over *Israel*?

Theodidactus.

† 1 Kings † *Zadok* the Priest, and *Na-*
 1. 39. than the Prophet, anointed *So-*
lomon King ; and the Lord al-
 so anointed him, otherwise he
 had not been the Lord's Anoin-
 ted, but the Anointed of *Zadok*
 and *Nathan*. The Lord anoin-
 ted *Solomon*, as Master of the
 Substance, and gave unto him
 his regal Power ; *Zadok* and
Nathan anointed *Solomon*, as
 Masters of the Ceremony, and
 declared that God had given
 unto him this Power. For out-
 ward Uction doth not confer
 upon

upon Kings their Authority,
 (when without it † *Cyrus*, and † *Esay*
 before the Use thereof some of 45. 1.
 the || Patriarchs over their Fa- || 1 Chr.
 milies, were the Anointed of 16. 22.
 the Lord); but it is a Sign on-
 ly of Sovereignty, because if
 we pour Oyl into the same
 Vessel with any other Liquor,
 it will be alway uppermost.

The Elders then of *Judah*
 and *Israel* * anointing *David* * 2 Sam.
 King, did manifest him to be 2. 4. &
 their King; but did not give 5. 3.
 unto him the Right unto his
 Kingdom: This was only from † 1 Sam.
 the † Lord's appointing. 16. 12.
 2 Sam.
 5. 2.

In like Manner, *Saul*, first || 1 Sam.
 anointed by the Lord to be 10. 1.
 Captain over his Inheritance,
 upon

upon the Petition of the People, * *was set King over them by the Lord*, and chosen immediately by God to be a King, as *Matthias* was to be an Apostle by casting Lots. God made him King; he only gave unto him Kingly Power, and not the People; † who notwithstanding, after all this, are said to * *make him King*, by approving him as made by God, and receiving him into the Possession of his Kingdom, to exercise his Regal Authority, whom the Sons of Belial had rejected. The People then made

* 1 Sam. 10. 19. † 1 Sam. 10. * מלך
 Constituerem regem, est verbum tertie conjugationis, quod cum efferat duplicem actionem, proprie significat facere regnare; & regnare est regiam exercere potestatem; quasi diceret, Pecerunt ut regiam potestatem exerceret. Jesuita Pineda, lib. 1. cap. 2. de rebus Solomon.

Saul him but his self over God? being whom sen, had g their them not f reign Fo which upon outw Plant tering rivet.

Saul King, not by giving unto him the Right of his Kingdom, but by putting him into the Possession of his Kingdom, to reign over them: For the *Jews* by God's special * Commandment being to make such a one King, whom their Lord God had chosen, unto whom their Lord God had given Regal Authority; from their Lord God, and not from themselves, from Heaven and not from Earth, was the Sovereignty of their Princes.

* Deut.
17. 15.

For as in the spiritual Graces, which God mercifully bestoweth upon the Faithful, neither the outward Ministry of *Paul in Planting*, nor of *Apollos in Watering*, is any Thing, but † God † 1 Cor. 3. 7. giveth the Increase: So in the civil,

civil Power which God vouchsafeth unto Princes, the People are not *any Thing* in Regard of giving this Authority, but God only is the free Donor thereof.

Philaletes.

Although the Power of Princes is not from the People; yet it is often derived unto them from their noble Progenitors by Succession, or obtained through their own Prowess; and by lawful Conquest: How then is it only and immediately from God?

Theodidactus.

Succession, and lawful Conquest, are Titles whereby Princes

ces receive their Authority ; they are not the original and immediate Fountain of this Authority. Heat, Moisture, Cold, Dryness, and our Temper arising from them (whiles we are miraculously fashioned in our Mothers Womb) are Preparations whereby our Bodies are made fit Receptacles for our Souls ; but the * Creator of our Soul is God : So Princes have just Claim unto their Sovereign Power, by the Titles of Succession and Conquest ; but the Prime Author of their Power is God. *Inde illis est potestas* (saith † Tertul-
lian) unde spiritus : Thence have they their Power whence their Spirit. And before him ||
Irenæus, Cujus jussu nascuntur homines, ejus jussu constituuntur
E *Principes :*

* Eccl.

12. 7.

† Apolog.
c. 30.

|| Lib. 5.

cont.

H&R.

Principes: By whose Appointment they are born Men and made reasonable Creatures (and that is by God only, who * in-
 * *Lom-* fufeth into them their Soul, by
bard.l. 2. creating it) by his Appointment
Sent. diff. are they made Princes. And as
 17. they receive their Power only from God, fo for the good or evil Adminiftration thereof, they are accountable only unto God, as unto their Superior, and not unto any mortal Creature. God only maketh them Kings, and God only can unmake them, and deject them from their Thrones.

Philaletbes.

Were not the Priests amongst the *Jews* superior unto their Kings,

Kings, to judge and dethrone them, if they were delinquent?

Theodidactus.

No ; rather Priests were subject unto Kings, and punished by them for their Offences. * *Abimelech* the Priest acknowledged himself King *Saul's* Servant. *Let not the King impute any thing unto his Servant*, saith *Abimelech*; speaking of himself. And again, unto King *Saul*, *Thy Servant knew nothing of this*. And lest it might be thought that these Words were uttered by a timorous Spirit, unto *Saul* a † Ty-
rant, *David*, a religious Prince, calleth *Zadok* the Priest his Servant. Neither was *Solomon* behind *David* his Father in the

* 1 Sam.
22. 15.

† 1 Kings
1. 26.

E 2

Know

Knowledge of his sovereign Authority over Priests, when
 || 1 Kings he || deposed *Abiathar* the high
 2. 27. Priest, and placed *Zadok* in his Room.

Philaletthes.

* *Ibid.* Indeed the * Text saith, *Solomon* cast out *Abiathar* from being a Priest unto the LORD: But some attribute this Fact of Deposition unto *Solomon* as he was a Prophet ; because it immediately followeth in the same Text, that he might fulfil the Words of the LORD against the House of *Eli*.

Theodidactus.

The fulfilling of this Prophecy was not the Motive that excited

So

Solomon to depose *Abiathar*, but *Abiathar's* † Conspiracy and † Kings Treason with *Adonijah*: For the I. 7. Words, *That he might fulfil, &c.* do not shew the Cause why *Solomon* did cast out *Abiathar*, but the Consequent of this Fact, which was foretold by a Prophet; but not accomplished by *Solomon* as a Prophet. Men foretel Things to come as Prophets; they do not put the Things foretold in Execution as Prophets: For then the || Soldiers were Prophets, casting Lots || John 19. 24. upon Christ's Garment, *that the Scripture might be fulfilled; Herod** was a Prophet fulfilling the Prophecy of *Jeremiah*, by murdering the *Innocents*. And many other Instances might be given in this Kind, which I pass over,

*Matth. 2. 17.

because the main Point which occasioned the producing of them, the Subjection of Priests among the *Jews* unto their Kings, is ingenuously acknowledged by some of the *Jesuits*.

In the Old Testament (saith * one of the first and chiefest of that seditious Order) *Under the Law of Nature, or of Moses, Priests were subject unto Kings.*

* *Salmer.*
in tract.
63. de po-
test. ec-
clesiast. &
secul.

Philaletthes.

I have heard of other *Romanists* that have exalted the *Jewish* high Priests above the Thrones of Kings, and that do alledge unto this Purpose some particular Examples: As of the high Priest † *Azariah*, who, with

† 2 Chr.
26. 20.

with Fourſcore other Priests * *Allen*
 * valiantly affailed King *Oziah*, *defen.*
 ſtricken with the Leproſie, for *Eng.*
 burning Incenſe unto the LORD, *Cath. c. 5.*
 || did thruſt him by Force out || *Allen*
 of the Temple, according to *ibid.*
 the *Levitical* * Law againſt Le- * *Levit.*
 pers, conſtrained him to go out 13.
 of the City, and deprived him † *Aucto-*
 † of his kingly Authority : Of *ritate*
 || *Jehoiada*, who being chief *regnandi.*
 Prieſt, cauſed Queen *Athalia* *Bellarm.*
 to be ſlain, becauſe ſhe * main- *lib. 5. de*
 tained the idolatrous Worſhip *Pont.*
 of *Baal* ; and made *Joas* King *Rom. c. 8.*
 in her Stead. || 2Kings
 II.
 * *Foveret*
cultum
Baal. Bel-
larm. l. 5.
de Pont.
c. 8.

Theodidaſtus.

Theſe Facts of *Azariah* and
Jehoiada, if they were ſincerely
 related out of the Book of God,

E 4

they

they would make little for the Superiority of Priests over Kings: For first the Scripture
 * 2 Chr. 26. 20. saith not that *Azariah* violently
 † *Ibid.* assailed *Oziah*, or did by Force
 ‖ *Arti-* thrust him out of the Temple;
guitat. He was * compelled (without
Jud. l. 9. any Force from *Azariah*) by
c. 11. the immediate Hand of God,
 whom striking him with Leprosie, to
Cajetan go out thence. And when it is
 doth fol- low u-
 pon the said, † *Azariah* the chief Priest,
 2Chron. 26. with others, caused *Oziah* hastily
 to depart from the Temple;
visa this (as ‖ *Josephus* doth testifie)
lepra Sa- was only by Words and Admo-
cerdotes nition. And * *Chrysostome* gi-
Regem veth the Reason, " For the
leprosum " Office of a Priest is only to
ad festine " reprove, and freely to admo-
egredien- nish, not to move Arms, nor
dum mo- " to use Bucklers, nor to shake
ment.
 * *De verb.*
Isaia
vid. Dom.
Horn. 4.

“ a Launce, neither to bend a
 “ Bow, nor to shoot forth Darts;
 “ but only to argue, and freely
 “ to admonish. ”

Neither did *Azariah* deprive
Oziah of his kingly Authority,
 which he held unto his Death:
 For he was || *Sixteen Years old* || *2Kings*
when he was made King, reigned *15. 2.*
*two and fifty Years, and * died* ** Joseph.*
being threescore and eight Years *lib. 9.*
old. And although by Reason *Antiq.*
of his Leprosie, † dwelling apart *cap. 11.*
according unto the Prescript of *† 2Kings*
the || Law, his Son Jotham was *15. 5.*
*his Vicegerent to * rule the* *|| Levit.*
King's House, and the People *13.*
of the Land : Yet until Oziah ** 2 Chr.*
† was buried with his Fathers, *26. 21.*
Jotham reigned not in his Stead; *† Ibid.*
he had not the Right of the *ver. 23.*
Kingdom.

Phila-

Philalethes.

You have given a sufficient Answer unto this Example of *Azariah*; but the other of *Jehoiada* seemeth to have more Difficulty.

Theodidactus.

In this Instance likewise I shall, I trust, easily give you Satisfaction, if you will but call unto
 || 2Kings Mind, first, how *Abaziah* || Son
 8. of *Foram*, and * King of *Judah*,
 * 2Kings dying, his Mother † *Athalia*
 9. † 2Kings *slew all the King's Seed, save*
 11. *Joas* the Son of *Abaziah*, whom
 || 2Kings || *Jehosheba* his Aunt, and Wife
 11. 2. unto *Jehoiada* the high Priest,
had stolen from amongst the
King's Sons that should be slain,
 and

and hid him in the House of the LORD, Six Years.

*Secondly, That Jehoiada, not as high Priest, but as Joas's Uncle by Marriage, and a Protector over him by Reason of this Alliance; and not alone, but * with the Captains of Hun- * 2 Chr. dred, with the Levites out of 23. 1, 2, all Cities, and with the chief Fathers of Israel, brought forth Joas King Ahazia's Son, did put upon him the Crown, and declared him to be King, who was rightfully so, both by the Title of Succession, and † God's † 2 Chr. own special Appointment. 23. 11.*

Thirdly, || After they had || 2 Chr. thus seated Joas in his Regal 23. 14, Throne, by his Authority, Je- 15. hoiada commanded Athalia, as

a bloody Usurper of the Kingdom, to be slain. So that indeed *Joas* the true Heir of the Sceptre of *Judah*, and not *Je-hoiada* the Priest, punished *Athalia* usurping the Crown.

Philaethes.

I do now plainly perceive, that such as endeavour to advance the Mitre above the Crown, the Priesthood above Regal Power, have no Ground hereof in the Old Testament: Yet peradventure out of the New Testament they may alledge somewhat for this preposterous Subordination.

Theodidactus.

If Kings before the coming of Christ had supreme Authority

King.
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ot Je.
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ceive,
to ad-
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round
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Autho-
rity

rity over Priests, and all Sorts
of Men, within the Circuit
of their Jurisdctions; Christ
since hath not diminished,
or embased their Sovereignty:

Audite, Judæi & Gentes (saith

Saint * *Augustine*, speaking in

the Person of his Saviour) *audi*, ^{*Tractat.}

circumcisio, audi, præputium, au- ^{115. in}

dite, regna terrena, &c. Hearken ^{*Johan-*}

ye *Jews*; hearken, ye *Gentiles*;

hearken, Circumcision; hearken,

Uncircumcision; hear, all earthly

Kingdoms: I do not hinder

your ruling and reigning in this

World, *My Kingdom is not of*

this World, it is heavenly and

spiritual. And therefore † Christ

hath not made Laws to over-

throw Policies and States, but

for the better ordering and

establishing of them.

^{*Tractat.*}
^{115. in}
^{*Johan-*}
^{*nem.*}

† *Homa*
^{23. num.}
^{13. ad}
^{*Rom.*}

Is

Is not this one of his inviolable Decrees, promulgated by his elect Servant and Apostle

|| Rom. || Saint Paul, Let every Soul be
13. 1. subject unto the higher Powers?

Philaethes.

What higher Powers?

Theodidastus.

Such as bear the Sword, to whom Tribute is due. And hence * *Augustine, Chrysostome,*
† and almost all the Ancients, have understood Paul to speak,
† *Atque tantum*, only of secular Powers.

* *Jesuita*
Perer.
disp. 10.
num. 13.
ad Rom.
† *Atque*
omnes se-
re vete-
res.

Philaethes.

Who are subject unto these higher secular Powers?

Theo-

Theodidaetus.

Every Soul, || although an *|| Chrysoft.*
 Apostle, an Evangelist, a Pro- *in 13. ad*
 phet, whosoever he be. This *Roman.*
 the Apostle St. Paul himself with
 did testifie, in his own Person, *Theodor.*
 who * stood at Caesar's Judg- *Theophil.*
 ment, where (saith he) ἐδῆν do ac- *Oecumen.*
ἐπίκειμαι, I ought to be judged, *cord.*
 unto whose Sentence, out of * *Acts*
 Duty, I am to submit my self. *25. 10.*

And no marvel if St. Paul
 acknowledged himself subject
 unto Caesar, when his Master
 Christ paid unto him Tribute,
 and confessed one of Caesar's
 subordinate Magistrates, † *Pilate,* † *John*
 to have Power over him, and *19. 11.*
 that given from above.

Our

|| Heb. Our Eternal || high Priest, as
 Man, thus humbling himself
 under the Command of civil
 Powers; his chief Disciple St.
 Peter also writeth unto his fel-
 low Presbyters, whom he ex-
 horteth * to feed the Flock of
 * 1 Pet. 5. 2. God, that they would submit
 † 1 Pet. 2. 13. themselves unto the † King, as
 unto the Superior.

Philaletes.

These two Exhortations of
 St. Peter, that his Fellow Pres-
 byters would feed the Flock of
 God, and also submit themselves
 unto Kings, seem to be repug-
 nant one to the other: For
 Kings that have given their
 Names to Christ, are Sheep of
 || Heb. 13. 17. God's Fold, and so to || obey
 their

their spiritual Pastors *having Oversight of them.* And if Kings are to obey their spiritual Pastors, how are spiritual Pastors subject unto Kings?

Theodidactus.

|| All the Tribes of *Israel* || 2 Sam. 5. 1, 2.
(and therefore the Tribe of * 2 Sam. 24. 17.
Levi, and the Priests) witnessed that the Lord had said to *David*, Thou shalt feed my People *David*,
Israel. And King *David* him- cum An-
self calleth them his * Sheep: gelum vi-
Kings then are also Pastors, and disseet
all within their Dominions, even percuti-
Priests themselves, are Sheep of entem in
their Fold. ait, Ego
plebem,
peccavi,
Ego pa-
stor ma-
lignus fe-
ci, & hic
grex quid
fecit?

Philalethes.

This Instance doth not satisfie
the Doubt I moved, but rather
F doth

Ambros.
Epist. 28

doth strengthen it: For how
can Kings and Priests be mutu-
ally Pastors one to another?

Theodidactus.

After a diverse Manner. A Pa-
stor, or Shepherd (saith † Chry-
† L. 2. de Sacerd. *stome*) may with great Autho-
rity enforce his Sheep to suffer
the curing of their Wounds,
when they are not willing here-
unto, and may compel them to
keep in fertile and safe Pastures,
if they go astray and feed in
barren Places. Such Kind of
Pastors, by a borrowed Speech,
are Kings, who may command
their Subjects, by the Terror
and Compulsion of corporal
Punishments. But *Bishops* or
† *Ibid.* *Priests* (as the same † *Chryso-*
stome speaketh) are to move Men
by

by *Perswasion* spiritually to be cured, and not by offering * *Vio-* * I Pet. lence, as Lords over God's He- 5. 3. ritage.

As therefore all the Faithful are to † *submit themselves one* † I Pet. to another, in Christian Reproofs, 5. 5. and Admonitions ; so Princes are to be obedient unto spiritual Pastors, beseeching them as Ambassadors from Christ, and delivering unto them his heavenly Message. And if Princes by this Message, learning what is acceptable unto God, shall by their Authority enjoin it publickly to be embraced, they may enforce the same spiritual Pastors, to obey his Command, by temporal Chastisements.

A Prince failing unto some foreign Port in his own Ship, and guided by his own Subjects, in this maritime Passage he submitteth himself unto the Conduct and Direction of the Pilot; whom, notwithstanding, if he wilfully erreth in the Performance of his Duty, he may severely punish with Loss of Liberty, Goods, or Life : So Princes in the Church, which the Ancients have resembled unto a Ship walking towards the Port of Heaven, are to hearken unto the meanest of God's Servants, sincerely declaring unto them the sacred Will of God ; yet if they shall publish rather their own Errors than God's Truth, or otherwise offend, Princes may correct and punish

punish them, and they are patiently to obey.

Princes then owe Obedience unto God's Direction, uttered by his Ambassadors for the Salvation of their Souls; by Reason of which precious Benefit * or- * John
dinarily attending their Ministry, 20.
Nothing (saith † *Ambrose*) is † *De di-*
more excellent, nothing more su- *gnitat.*
blime than a Bishop. And again, *Sacerd.*
God's Ministers owe Obedience *c. 3.*
unto Princes, and are subject unto their coercive Punishments; who are free from all Punishments that Man may inflict. In which Respect, || *Tertullian*, in the Name of all the Christians || *Ad Sca-*
in his Days, saith, "We honour *pulam.*
" the Emperor in such Sort as
" it is lawful for us, and expe-
F 3 " dient

“ dient for him, as a Man next
 “ unto GOD, and obtaining
 “ from GOD whatsoever he
 “ hath, and only inferior unto
 “ GOD. ”

Philaletthes.

Did any other Fathers of the
 primitive Church acknowledge
 this eminent Sovereignty in the
 Emperors of those Times?

Theodidactus.

As many as had Occasion to
 * *Lib. 3.* write hereof. * *Optatus* saith,
There is not any Man above the
 † *Hom. 2.* *Emperor.* † *Chrysostome* saith
of the Emperor Theodosius, He
 † *ad pop.* *had no Man equal unto him*
 † *Antioch.* *upon Earth, he was the Top and*
Head of all Men upon Earth.

|| *Cyril*

|| Cyril writeth unto *Theodosius* || *Præfat.*
 the younger, *Vestra serenitati*, *l. advers.*
 Unto your Excellency there is *Julian.*
 no State equal, much less supe-
 rior. * *Agapetus* affirmeth of **Parent.*
 the Emperor *Justinian*, He hath *num. 2.*
 a higher Dignity than any Man :
 † He hath not upon Earth any † *Ibid.*
 higher than himself.

Philaletes.

If the ancient Fathers of such
 different Times (for between
Optatus and *Agapetus* there
 were near Two hundred Years)
 almost in the same Phrase of
 Speech so extolled the Dignity
 of the Emperor ; when did the
 Bishop of Rome challenge his
 pretended Eminency above the
 Emperor ?

F. 4

Theo-

Theodidactus.

Not Five Hundred Years after Christ: For then *Pelagius* the First Roman Bishop of that Name, thus writeth unto *Childebert* King of France: * *With how great Study and Labour are we to strive, that for removing the Scandal of Suspicion, we may minister the Obsequiousness of our Confession unto KINGS, unto whom the holy Scripture commandeth us to be subject.* Neither Six Hundred Years after Christ: For about that Time † *Gregory the great*, *Epist. 61,* likewise Bishop of Rome, religiously confessed, that Power was given from above unto the Emperor above all Men. And then reckon-

reckoning himself in this Number of *all Men*, || addeth, *I be* ^{|| Ego} *ing subject unto your Command,* ^{jussioni} *subjectus.*
 not out of feigned Humility, but out of Conscience and Duty, *on both Parts have paid what * I ought, because I have* ^{* Quod} *yielded Obedience unto the Em-* ^{debui.} *peror, and not holden my Peace in what I thought for God.*
 Nay, Nine Hundred Years from Christ, the Bishops of Rome were in such Subjection unto the Emperors, that even in that Age, the Emperors punished them with the Deprivation of their Bishopricks, if they were criminous, as *Otho* the Emperor deposed *John* the 22. for his impure and vitious Life.

Phila-

Philalethes.

At what Time then did the Bishop of Rome first so far-exalt himself above the Emperors, as to presume to deprive them of their Imperial Crowns, and depose them from their Thrones.

Theodidactus.

† *Bellar.*
in Chron.

More than a Thousand Years from the Ascension of our blessed Saviour, Gregory the VII. otherwise called *Hildebrand*, chosen Bishop of Rome, † about the Year of our Lord 1073, was the First that did attempt this profane and scandalous Outrage, against the Emperor Henry IV.

I read and read again, (saith
 || *Otho Frisingensis*, an Histori- || *Lego*
 an living near the Times of & *reliquo.*
Hildebrand) the *Gests of the* *Lib. 6.*
 Roman Kings and Emperors, *Cap. 35.*
 and † nowhere I find any of † *Nus-*
 them, before this Man (Henry *quam in-*
 IV.) excommunicated by the Bi- *venio*
 shop of Rome, or deprived of *quem-*
 his Kingdom. And the ill Suc- *quam eo-*
 cess of the chief Actors in this *rum ante*
 furious Attempt of deposing *hunc.*
 this Emperor, might well
 have discouraged the Bishops
 of Rome in succeeding Ages,
 to meddle again with such un-
 godly Enterprises. *Rodolph*
 Duke of *Suevia*, whom (at the
 instigation of *Gregory VII.*)
 some of the Princes of *Germa-*
 ny had set up to take the Em-
 pire from *Henry IV.* by Force
 of

of Arms, in fighting against this Emperor he lost his right Hand: And when, by Reason of that and other Wounds, he was ready to breathe out his distressed Soul, * *looking on the Stump of his Arm, and fetching a deep Sigh, he said unto the Bishops that were about him, Behold, this is the Hand where-with I did swear Allegiance to my Sovereign Lord Henry. And Pope Hildebrand himself (whiles he was in Contention with the same Emperor to depose him)* by the Consent of his own People the Romans, † *was deprived of his Popedom; and afterwards lying at the Point of Death, || he called unto him one of the Twelve Cardinals, whom he loved above the rest, and*

* *Vesper-
gens. Ar.
1080.*

† *Sigeb.
Anno
1084.*

|| *Sigeb.
Anno
1085.
Found
this
written
of him.*

*and confessed unto God, St. Peter, and the whole Church, that he had greatly sinned in the Pastoral Charge, which was committed unto him, and that at the Instinct of the Devil, he had stirred Hatred and Heart-burning amongst Men. For Hildebrand's deposing of Henry IV. was like the Violence of a Tempest, which stirred up so many Calamities, so many Schisms, so many Perils of Bodies and Souls, that it alone, (saith Otho * Frisingensis) through the * Chron. Fierceness and Continuance Lib. 6. thereof, may sufficiently prove Cap. 36. the Greatness of Man's Misery.*

Philalethes.

Two most remarkable Examples. They do clearly illustrate that

that Speech of the Wise-man,
 * *Prov.* * Fear the Lord, and the King;
 24. 21, and take not Part with the Se-
 22. ditionous, for who knoweth the
 Ruin of them? *But all this*
while, you have declared only
the Truth of the first Principle
of Kingly Sovereignty in his
excellent Majesty, That receiv-
ing Authority immediately from
 God, he hath no Superior to
 punish him, or chastise him,
 but God alone; *I would there-*
fore now intreat you to take the
same Pains in establishing the
Second Principle of his Supreme
Power; The Bond of his Sub-
 jects, in Obedience unto his
 Majesty, is inviolable, and can-
 not be dissolved.

Theo-

Theodidactus.

The principal Means, whereby the seditious Sons of *Belial* do pretend, that this *sacred Bond* may be dissolved, are either supposed Crimes in the Persons of Princes, as *Tyranny in governing, Infidelity, Heresy, Apostacy*, or Episcopal Acts of the Bishop of Rome, as his *Dispensations, and Excommunications*.

Philalethes.

How do you prove, that Tyranny in Government doth not dissolve this Bond?

Theodi-

Theodidactus.

† I Sam. Was not Saul a Tyrant, * in
 24. 11. hunting after the Soul, and
 † I Sam. † seeking the Life of David, who
 22. 23. was most || faithful unto him
 || I Sam. amongst all his Servants, whom
 22. 14. he himself confessed to * have
 * I Sam. 24. 17, rendred unto him Good for Evil?
 18.

Was he not a bloody Oppres-
 sor, in commanding Doeg, with-
 out any just Cause of Offence,
 † I Sam. violently to run † upon the
 22. 18, Priests, and to slay fourscore
 19. and five Persons that did wear
 a linen Ephod ; to smite Nob
 the City of the Priests, both
 Man and Woman, both Child
 and Suckling, both Ox, Ass, and
 Sheep, with the Edge of the
 Sword ?

The

The Blood of so many Innocents did cry unto GOD for Vengeance, and by his special Commandment (* *Whoso sheddeth* * Gen: *Man's Blood, by Man shall his* 9. 6. *Blood be shed*) deserved Death: Yet *David*, not an ordinary or private Man, but by GOD's own Appointment designed unto the Kingdom, a chief Captain and Leader in the King's Battles, the King's Son in Law, when he had *Saul* delivered into his Hands, and was encouraged by his Servants to destroy him, said unto them, † *The* † 1 Sam: *Lord keep me from doing that* 24. 6. *Thing unto my Master the Lord's Anointed, to lay my Hand upon him; for he is the Lord's Anointed: And after unto Saul himself; || Wickedness proceedeth || Ver. 13.*

G from

from the wicked, but mine Hand shall not be upon thee: And again unto Abishai, when the Lord another time had closed Saul into his Hand, * Destroy him not, for who can lay Hands upon the Lord's Anointed, and be guiltless? Which pious and religious Acts of David towards Saul, amongst the Israelites, Optatus hath elegantly described, the more effectually to commend them unto Christians.

* 1 Sam. 26. 9.

† Lib. 2. advers. Parm.

“ David (*saieth* † Optatus) had the Occasion of Victory in his Hands, he might have cut the Throat of his unwary and secure Adversary, without any Labour; He might, without shedding of Blood, without any Conflict, have changed a publick War into a

“ pri-

Hand
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“ private Slaughter. And his
“ Men, the Victory, Occasion,
“ and Opportunity encouraged
“ him ; he began to draw his
“ Sword, his armed Hand was
“ moving towards the Throat
“ of his Enemy ; but the per-
“ fect Remembrance of GOD’s
“ Commandments stayed him :
“ He withstanding his Men,
“ and the Occasions inciting
“ him, in effect thus speaketh
“ unto them : O! Victory, thou
“ dost in vain provoke and in-
“ vite me with thy Triumphs :
“ I would willingly conquer
“ mine Enemy ; but I must ra-
“ ther keep GOD’s Command-
“ ments. I will not (*saieth he*)
“ lay my Hands upon the Lord’s
“ Anointed. And so he repres-
“ sed his Hand, together with

“ his Sword : And whiles he
 “ feared the Oyl, faved his Ene-
 “ my.

Philaletes.

Our blessed Saviour's own Precept and Commandment is clear enough for the preserving of the Lives, or of any thing else be-
 || Matth. *longing to our Enemies :* || Love
 5. 44. *(saith he)* your Enemies, bless them that curse you, do good to them that hate you, and pray for them that hurt you and persecute you.

Theodidactus.

You say well, that these Words are Christ's *Precept* or *Commandment* : Our Saviour's Preface unto them (Ἐγὼ λέγω ὑμῖν, I say unto you, It is my

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 are to
 Hear
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rum p
 nempe
 i. bene
 cap. 40

he my Decree) doth sufficiently
 Ene- prove it; and the Words im-
 Pre- mediately following them (*that*
 clear *you may be the Children of your*
of the Father which is in Heaven) are
 e be a most forcible Motive to stir
 Love us up readily, and with Ala-
 blefs crity to yeild Obedience unto
 good this Commandment. Although
 pray then Kings and Princes, through
 per- their Tyranny, Persecution and
 Oppression, should be our Ene-
 mies, as *Saul* was unto *David*,
 (*Thine * Enemy*, saith *Abishai* * 1 Sam.
 of *Saul* unto *David*) yet we 26. 8.
 are to love † them from our † *Salva-*
 Hearts, *to bless and pray* for tor tria
 them with our Tongues, and to *præcipit*
 G 3 do *inimicis*
 Pre- *exhiben-*
 Com- *da, quo-*
 Pre- rum primum diligere, *ad cor pertinet*; secundum
 præcipit nempe benefacere, *ad opus*; tertium benedicere,
 It is 1. bene precari & orare, *ad linguam*. Janfinius,
 my cap. 40. Conc. Vide Matth. 5. 44.

do good unto them by our Actions. For these Duties, by our Saviour's Commandment, are to be performed of us unto private Men that are our Enemies; much more unto publick Persons, the Princes and Potentates of the Earth. That elect

* 1 Tim.
2, 1, 2.

*Vessel St. * Paul, exhorting us to bless all Men by our Prayers, Supplications, and Intercessions, presently mentioneth Kings, and all that are in Authority, as Persons for whom, after a more special Manner, we are to pour out our Supplications unto G O D. Likewise Tertullian*

† In Apo-
log. cap.
36,

† teaching, that according unto the Christian Doctrine, To wish Evil, to do Evil, to think Evil, is indifferently forbidden us towards all Men, thence inferreth

reth, if we are not to offer the least of these Injuries to *any Man, much less to him that is so highly advanced by our GOD,* speaking of the Emperor.

Philalethes.

Who was this Emperor, of whom Tertullian speaketh ?

Theodidactus.

It was *Severus* : For under him (faith * *Hierom*) *Tertullian* [* *In Ca-*
flourished. *tal.*

Philalethes.

Was this Emperor a Tyrant in his Government ?

G 4

Theo-

Theodidactus.

Yea, an unbelieving Tyrant,
an Infidel, that did grievously
persecute the Christians, whom
he did * afflict with the Fifth
famous Persecution.

* Severus
quinta
post Ne-
ronem
persecu-
tione

Philalethes.

Christia-
nos ex-
cruciat
OROS.
G. BA-
RO. An.
CHR.
205. Sæ-
vissima
persecu-
tione. Ba-
ro. tom. I.

anno 45.

Then I perceive by Tertulli-
an's Judgment, that not only
Tyranny, but likewise Tyranny
joyned with Infidelity, doth not
dissolve the Bond of Duty and
Obedience from Subjects unto
their Sovereign.

Theodidactus.

You may learn this Truth
from a more ancient and au-
thentick

thentick Author than *Tertullian*, even from the blessed Apostle *St. Peter*: This holy Servant of GOD wrote his first Epistle in the * Time of *Claudius* the Emperor, and did direct it unto his Countrymen the *Jews*, † here and there throughout *Pontus, Galatia, Cappadocia, Asia, Bithynia*, which were Regions then subject unto the *Roman* Emperor. For many Years before *Claudius's* Reign, *Pompey* || the Great made these Regions *Roman* Provinces.

* *The Rhemists in their Table of Peter. † 1 Pet. I. I.*

|| *Sigon. Comment. in lib. 2. Sulpitii.*

And because some Seducers, (as * *Josephus* witnesseth) had * *Judaic.* perswaded the *Jews*, under a *Antiquit. lib. 18.* Pretext of maintaining their *cap. 1.* Liberty, that Tribute was not *& lib. 2.* to be paid to *Cesar*, neither *de bello Judaic.* any *cap. 12.*

any mortal Man was to be accounted as a Prince or Lord over them, but GOD only: St. Peter exhorteth them so to
 || 1 Pet. be free, || as not having their
 2.16,17. Liberty for a Cloke of Maliciousness, but as the Servants of GOD, and to fear GOD, but yet to honour the King also. And although Magistrates be Men, and so their Ordinance, in regard of the Persons in whom it doth reside, but human; Yet to submit themselves
 * Ibid. unto them, for the * Lord's sake,
 Ver. 13. from whom they received their Authority.

Philalethes.

This King, whom St. Peter would have his Brethren the Jews

Jews to honour, and that as Supreme, cannot be any other than the Emperor Claudius, under whom (as you have shew-
ed) St. Peter wrote his Epistle, and whose Subjects were the Inhabitants of Pontus, Galatia, Cappadocia, Asia, Bithynia, unto whom St. Peter inscribed his Epistle: And St. Peter might well term this Emperor a King, because the Roman Emperors (saith * Appian) were in all * *Præf. Hist.*
their Deeds and Actions Kings.

Theodidastus.

Your Collection and Inference is very firm, and full of Truth: And therefore St. Peter exhorteth his Brethren the Jews
(him-

* *Baro.* (himself residing* then at Rome)
anno 45. Rhemists to submit themselves, and to be
in their subject unto a profane Infidel,
Table of a cruel Tyrant. For *Claudius*,
Peter. upon the Sight of the least

† *Suet.* † Prodigy, worshipped the Hea-
cap. 21. then Gods, after the Custom of
lib. 5. the ancient Romans: He was

|| *Suet.* naturally || so merciless, and
cap. 34. given to Blood-shed, that he
lib. 5. would have Tortures in Exami-
 nations, Punishments for Parri-
 cides executed in his own Pre-
 sence: He had most cruel
 Searchers of all that came but
 to salute him, sparing not any
 Sex or Age; delighted to see the
 Faces of Fencers (whose Throats
 he had caused to be cut, for
 stumbling by Chance in their
 Sword-fights) as they lay gas-
 ping, and yielding up their
 Breath:

*Breath: * He was excessively * Suct.
given to the wanton Love of lib. 5.
Women, and was † so inthralled cap. 33.
unto his Wives and Freemen, † Ibid.
lib. 5.
that, as it was commodious unto cap. 29.
them, or stood with their Af-
fection, he granted honourable
Dignities, conferred the Con-
ducts of Armies, and decreed
Impunities or Punishments.*

Unto such an unbelieving
and bloody Oppressor, St. Peter
earnestly exhorteth the believing
Jews to yield Obedience.

Philalethes.

*After what Manner? In
outward Shew and Appearance,
only of Constraint, and because
(willed they, nilled they) they
were to obey?*

Theo-

Theodidactus.

No : For St. Paul writing his Epistle unto the Romans, * *Rhe-* * living under the same Empe-
mists in * *ror, commandeth † every Soul*
their *to be subject unto the higher*
Table of *Powers; and not because of*
Paul. *Wrath, not out of Fear of out-*
† Rom. *ward Force, or Violence, but*
13. 1. *|| Ibid. || for Conscience sake : And for*
ver. 5. *that these higher Powers are*
** Ibid.* *the * Ordinance of GOD, the*
ver. 2. *Ministers of GOD. And this*
is, as the same Apostle elsewhere
† Col. 3. *† admonisheth, to yield Obedi-*
Eph. 6. *ence unto them from the Heart,*
as serving the LORD, and not
Men.

Which heavenly Doctrine of the Apostle was afterward often
 its

iterated by the Fathers of the primitive Church, in their Writings, lest by the Fraud of *Satan* it might slip out of the Minds of the Faithful. *Justin Martyr*, in the Name of the Christians in his Days, saith unto *Antoninus*, an unbelieving Emperor, and a * Persecutor, † *We only adore GOD, and in all other Things* (not of Constraint, but) *cheerfully perform Service unto you: And || Augustine, The Powers that are, are of GOD: Hence we honour a Gentile placed in Power, although he himself, who holding GOD's Order giveth Thanks unto the Devil, be unworthy: For the Power requireth it, and deserveth Honour, as ordained of GOD.*

* *Persecutio* 4.
sub *Antonino*.
Bellar. in Chron.
† *Apol. 2. ad Anton. Imper.*
|| *Quest. ex vet. Test. c. 35.*

Phi-

Philalethes.

Howsoever Infidelity doth not dissolve the Bond of a Subject in Duty and Allegiance unto his Sovereign; yet may not Heresie and Apostacy?

Theodidactus.

Constantius, Valens, Valentinianus the younger, were Arian Hereticks; Yet we read not that they were rejected by Orthodox Christians, as unlawful and usurping Emperors. And (which is worse) was not Julian an Apostate, an Idolater?

* Aug.
Psal. 124.

*Tet * Christian Soldiers served this unbelieving Lord; and when he said, Go forth to fight,*
in

invade such a Nation, they obeyed.

Philalethes.

Some say this was for want of Strength and Forces to resist.

Theodidactus.

They could not want Strength, when the greatest Part of Julian's Army were Christians, as it appeared instantly upon his Death, by their joint Exclamation unto Jovinian his Successor: For this Army choosing Jovinian Emperor, and he refusing to have any Imperial Command over them, because he was a Christian, and they † Ruffin. Pagans; † all of them with one l. 2. hist.

H

Voice cap. 1.

Voice made answer, And we are Christians. It was not then for want of Power they obeyed, but rather, as || Augustine writeth of them, They were subject unto Julian their temporal Lord, for his Sake that was their Eternal Lord and Master, and out of Obedience unto his Commandments.

|| In Psal.
124.

If Subjects are obliged in Duty, and out of Conscience, cheerfully to obey tyrannous, unbelieving, heretical, apostatical Princes, as Powers ordained of God, with what Alacrity then should we be in all Things obsequious unto our gracious and religious Sovereign? Gracious, as being like unto GOD, whose Vicegerent he is in this, that

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that his Clemency and Mercy
is over all his Works: Religious,
 in that he is a zealous Propug-
 ner of the Ancient and Catho-
 lick Faith, not only by his
 kingly Power and Authority,
 but likewise by the *learned Pen*
of a ready Writer.

Notwithstanding, some are so
 blinded with the *Roman Super-*
stition, that they are ready,
 upon some pretended Acts of
 the Bishop of Rome, as upon
 his *Dispensations,* or *Excom-*
munications, to renounce their
 Obedience unto so merciful and
 pious a Prince.

Philaletes.

May not then the Bishop of
Rome, either by dispensing with

H 2

the

the Law, which bindeth Subjects unto Obedience ; or with the Oath, whereby they sincerely swear to perform their Obedience unto his Excellent Majesty, loose the Bond of this Allegiance ?

Theodidactus.

The Bishop of Rome cannot dispense with the Law of Nature ; which * *from the first Beginning of the reasonable Creature is unchangeable ; nor with the Moral Law of GOD, † whose Precepts are indispensable : But the Duty of Subjects in Obedience unto their Sovereign, is grounded upon the Law of Nature, beginning with our first Beginning. For*

* *Aquin.*

1.2.q.94.

Art. 5.

† *Ibid.* 1.

2. q.100.

Art. 8.

as we be born *Sons*, so we are born *Subjects*: His *Sons*, from whose Loins; His *Subjects*, in whose Dominions we are born. The same Duties of Subjects are also enjoined by the Moral Law, and particularly (as you shewed in the very Entrance unto this our Conference) in the Fifth Commandment, *Honour thy Father and thy Mother*: Where, as we are required to honour the *Fathers* of private Families, so much more the *Fathers* of our Country and the whole Kingdom. And as the Bishop of *Rome* cannot dispense with these Laws imposing upon us Obedience unto his Majesty, so neither with the Oath we take to persevere in this Obedience. When *David* said, *I*

H 3 have

118 GOD and the KING.

* Psal. *have* * *sworn that I will keep*
119.106. *thy righteous Judgments*, if the
Bishop of Rome had been then
in his Fulness of Power, could
he have dispensed with this
Oath? And so if any now, by
the Example of *David*, swear
to keep GOD's righteous Judg-
ments of *not committing Adul-*
tery, or of *honouring their Pa-*
rents, and *Magistrates*; he can-
not free them from this Oath:
But if we violate both these
Commandments, we are as well
Rebels, as *Adulterers*.

Philalethes.

Are not the Excommunicati-
ons of the Bishop of Rome, of
more Force to loose the Bond of
Allegiance, than his Dispensati-
ons?

Theo-

Theodidactus.

These likewise have no Power to work this Effect. Excommunication upon a Contempt unto the Church, doth not make a Man worse than an *† Ethnick*: But you have heard, *† Matth* that both *St. Peter* and *St. Paul* 18. 17. earnestly exhort us to be subject unto Heathen, and Ethnick Princes; and therefore we may also yield Obedience unto excommunicated Princes: Besides, Excommunication (according to the Doctrine of the * *Ra- * Aquin. manifest* themselves) doth not *in sup.* free a Servant from Obedience *q. 23.* unto his Master, or a Son unto *Tolet.* his Father. And Kings are as *Inst. Sa-* *cerd. l. i.* Masters, and Subjects as Ser- *c. 9.*

H 4

wants;

vants ; for so *David* calleth
 * 1 Sam. *Saul* * his *Master*, and stileth
 24. 6. himself his † *Servant* : Kings
 † 1 Sam. are as *Fathers*, and *Subjects*
 26. 18. as *Sons* ; || for so King *Ezechias*
 || 2 Chr. was a *Father* over the *Fathers*
 29. 11. *Deborah* a *Mother* of his People, even the *Priests* ;
 in *Israel*, and therefore much more over
 Judg. 5. the rest of his *Subjects*. As
 7. then *Excommunication* doth
 not dissolve the Bond of Duty
 between *Fathers* and *Sons*, of
 Service between *Masters* and
Servants, no more doth it the
 Bond of Fidelity between *Prin-*
ces and their *Subjects*. And so
 at length I have proved unto
 you, that neither supposed
 Crimes in Princes, as *Tyranny*,
Infidelity, *Hereſie*, *Apoſtaſie* ;
 nor the Episcopall Acts of *Dis-*
penſation, and *Excommunication*
 on ;

on ; and so, in Effect, that nothing can free Subjects from their Fidelity and Allegiance unto their Prince,

Philalethes.

*Nothing ! The Seal of Confession doth at least in Part free some Subjects from special Duties of Obedience unto their Sovereign ; as Priests from revealing Treasons and Conspiracies which they know, as Ghostly Fathers, from the Penitent. For if Conspiracies or Treasons be known unto a Priest in Confession, the Bond thereof doth bind him to conceal it, * because they are known unto * Aquin. him as unto GOD, whose Vicar in sup.q. he is in hearing the humble 11. Art. Confessions of repentant Sinners. I. Theo-*

Theodidactus.

If Priests in Confessions do understand of Treasons, and other enormous Offences, endangering the publick Safety of the Church or Commonwealth, as God, and his Vicars; then they are to imitate God, whom they would represent, in the discovering of these grievous Crimes. For God always doth, after a miraculous Manner, (and as it were) by his own immediate Finger, bring to Light crying Sins, when they are done in Secret, and for a Time are in-wrapped in Darknes.

Did he not, by the Birds of the Air, detect the Murder of

* *Iby-*

* *Ibycus*? And because the * *Ibycus*
Persons of Princes are more fa- *ut perit,*
cred than the Persons of pri- *vindex*
vate Men, God hath made a *fuit alti-*
special Promise in his Word, *volans*
that he will detect † *Curses*, † *Ecclef.*
conceived only in the Heart, *10. 20.*
against *Kings*, by the *Fowls of*
the Heaven (that is) after a
strange and miraculous Manner;
if by ordinary Means they shall
not be revealed. And there-
fore some Priests of *France*,
have detected Intendments of
Treason, only in Thought, heard
by them in Confession: And
the Authors of these Intend-
ments have been punished with
Death. A || Gentleman in *Nor-*
mandy in France, confessed unto *lib. 2. de*
a *Friar Minor*, That he had *Repub.*
once *cap. 5.*

once a Resolution to murder King *Francis*, and that he repented of his wicked Purpose. The Friar gave him Absolution, but revealed his wicked Purpose unto the King: And after Deliberation had thereof in the Parliament of *Paris*, the Gentleman was executed; and the Friar not punished with any Censure of the Church for his Detection,

Priests then are in God's Stead, whiles they hear *Penitents* confessing their Sins, not to conceal these Sins, if they be enormous and dangerous unto the Publick State; but accord-

* John 20. 23. ing to their Commission, (*whose Sins ye * remit, they are remitted*)

ted) to declare unto them the Remission of their Sins, as they are Offences only against God, and before his heavenly Tribunal.

Philaethes.

But the Law of the Church commandeth Priests, to conceal all such Sins as come unto their Knowledge by Way of Confession.

Theodidactus.

This Law of the Church, is but the Law of Pope † Innocent † C. Om-
III. cited in the Decretals, (for *nis utri-*
he is the most ancient Author *usq; de*
that *Pœniton.*
& Res
miss,

|| See *Va-* that the || *Romanists* can alledge
lencia for their *Seal of Confession* :)

Tom. 4.

dist. 7. q.

13. p. 1.

But were it a Law of the whole Church, it is but an *Ec-
 clestical Law*. Now if Du-
 ties enjoined by God himself in
 his *Moral Law*, as *not to do any
 Manner of Work upon the Sab-
 bath-Day*, may be omitted by

* *Mat.* our * Saviour's Commandment,
 12. 11. to save the Life of a Beast ;
 may not some Things, impos-
 ed only by an *Ecclesiastical
 Law*, be neglected (for saving
 the Life of a King, upon whom
 so many Lives depend? So that
 neither the *Seal of Confession*
 doth free us from any Part of
 the Duties of Allegiance unto
 our *Sovereign*.)

Phi-

Philalethes.

If the Bond of Allegiance from Subjects unto their Prince is so inviolable, that nothing, no not the Seal of Confession, can dissolve it; is there no Means to stay the Fury of a Sovereign Commander, if he should be so tyrannous and profane, as to endeavour to oppress the whole Church at once, and utterly to extinguish the Light of Christian Religion?

Theodidactus.

Princes in their Rage, may endeavour wholly to destroy Christ's Church, but in vain; because

Phi-

128 GOD and the KING.

because Christ hath so built it
* *Matt.* upon a * *Rock*, that the Strength
16. 18. and *Gates of Hell* shall not e-
ver so far prevail *against it*, as
quite to vanquish it. And when
they do *labour* to effect so hain-
ous an Impiety, the only Means
we have to appease their Fury,
is *serious Repentance* for our
Sins, which have brought this
Chastisement upon us; and
humble *Prayer* unto God, who
† *Prov.* † guideth the *Hearts of Prin-*
21. 1. ces, like *Rivers of Waters*. You
know how before the Coming
of *Christ*, the visible Church
was only amongst the *Jews*;
and that, whiles they were Cap-
tives under the *Persian Mo-*
narchs, *Ahasuerus*, at the Instiga-
tion of *Haman*, sent forth a

De-

Decree * *to destroy them all, * Esther*
both young and old, Children 3. 13.
and Women, in one Day. Here
the whole Church, by the barba-
rous Designment of *Abasuerus*,
seemed to be in the very Jaws
of Death; yet they take no Arms,
they consult not how to poison
Abasuerus or *Haman*, they ani-
mate no desperate Person sud-
denly to stab them; but there
was only || *great Sorrow amongst* || *Esther*
them, and fasting, and weeping, 4. 3.
many lying in *Sackcloth and*
Ashes, to humble themselves
under the mighty Hand of
God for their Sins, and to a-
vert his Wrath hanging over
their Heads, by the Cruelty of
so bloody a Tyrant.

I

And

And the ancient Christians, upon the like Occasions, imitated these *Jews* : For when they were threatned by *Julian* the *Apostate*, with an utter Extinction of *Christianity*, they hindered and * repressed him with their Tears, having this only Remedy against the Persecutor.

* *Nazianz. ora. 1. in Julian.*

If any therefore are oppressed with the Tyranny of their supreme Governors, “ *Let them*

† *Lib. 8. cap. 20.* “ (faith † *Sarisburiensis*, even “ in the Darknes of Popery) “ fly unto the Patronage of “ *G O D*’s Mercy, and with de-

|| *Peccata enim delinquentium sunt vires Tyrannorum.* “ vout Prayer turn away the “ Whip wherewith they are “ scourged : || For the Sins of “ Offenders, are the Strength of “ Tyrants.

Phi-

Philalethes.

To be freed from Tyranny and Oppression in this World, is a temporal Benefit, and many Times God hearkneth not unto our Prayers for temporal Benefits: How then are faithful and loyal Subjects to comfort themselves against the Pressures of merciless Tyrants?

Theodidactus.

Their only Comfort in this Case is, that which Saint Augustine long since ministred unto them: "*The Rod of Sinners*" (saith he, speaking of wicked Masters and Magistrates) "lieth

“ heavy upon the Lot of the
“ Righteous ; but not for ever.
“ The Time will come when
“ one GOD shall be acknow-
“ ledged: The Time will come
“ when one CHRIST, ap-
“ pearing in his Brightness,
“ shall gather before him all
“ Nations, and sever them, as a
“ Pastor severeth his Goats from
“ the Sheep, and place his Sheep
“ upon his right Hand, and
“ his Goats upon his Left. And
“ then thou shalt see many Ser-
“ vants *and Subjects*, amongst
“ the Sheep ; and many Masters
“ *and Princes*, amongst the
“ Goats: And again many
“ Masters, *and Princes*, amongst
“ the Sheep ; and many Sub-
“ jects *and Servants* amongst the

“ Goats.

“Goats.” So that when all other Helps and Comforts do fail distressed Subjects, the Day of Judgment, the End of all transitory Things, will bring an End unto their Sorrows.

Philalethes.

*With this End of all Things,
I pray you, let us end this our
Conference; beseeching GOD
so to affect the Hearts both of
Princes and Subjects † with a †Hieror.
serious and frequent Cogitation de Reg.
of this last Judgment; that they & Mo-
narch.
in Governing, these in Obeying,
and both, in all their Actions, and
whatsoever they do, may (with
Saint Hierom) have the Voice*

I 3 of

134 GOD and the KING.

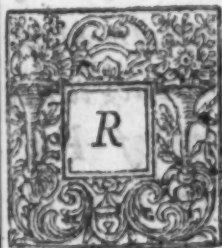
of the Archangel always sounding in their Ears, Arise from the Dead, and come unto Judgment.



His

*seller.
When*

His MAJESTY
King JAMES
VI's Letter, to
his Privy Coun-
cil in *Scotland*,
concerning the
forefaid Book.



RIGHT Trusty and
well Beloved Cousin
and Counseller, and
right Trusty and
well Beloved Coun-
sellers, We Greet you Well :
Whereas We have caused a little

T 4

Book

Book or Treatise be published, Entitled, God and the King, containing the Sum of the Oath of Allegiance : Which Book We have caused be imprinted, sold and dispersed throughout all Parts of Our Kingdoms and Dominions of England and Ireland, to be taught in all Schools of Learning, as well private as publick, Women as Men, both in the English and Latin Tongue ; and consequently to all Youth whatsoever, within the Age of Twenty one Years ; whereby they may be the better instructed in their Duty to GOD, and Allegiance to Us. And We being of Purpose and Intention to take the like Course within Our Kingdom of Scotland, Our express Will and Pleasure is, That the
said

said Book be universally Taught and Learned within that Our said Kingdom, and Dominions thereof, accordingly as it is within Our said other Kingdoms. And because that neither the Youth, neither these of riper Years within Our said Kingdom of Scotland, are so naturally inclined nor disposed to the Use of reading, as is fit and convenient, Our Will and Pleasure is likewise, That all Housholders within the said Kingdom, severally and respectively, shall have the same Book, whereby the Hearts and Minds, both of the one and other, may be the better seasoned and prepared with Loyalty and Obedience. The sole and only Licence for printing, selling and dispersing of the

the which Books, We, for divers good Causes and Considerations Vs hereunto moving, do give, grant and dispone to Our Lovit Mr. James Primrose, during the Space of Twenty one Years; reserving always to your good Considerations, the Condition, Manner and Form for prosecuting of this Our Grant and Licence, so as We may receive Contentment, Our loving People Instruction, and the said Mr. James competent Benefit for his Travels. We bid you Farewel. At Newmarket, the 14th of April, 1616.

The

THE

Privy Council's
Order to the
Clergy, to ex-
amine the said
Book, and give
their Report
thereof.

Edinburgh, May 22. 1616.

‘ THE Lords of Secret
‘ Council nominates and
‘ appoints *John* Archbishop of
‘ *St. Andrews*, *James* Arch-
‘ bishop of *Glasgow*, *William*
‘ Bishop

140 The COUNCIL's Order.

‘ Bishop of *Galloway*, and *Alexander* Bishop of *Cathness*,
‘ or any two of them, to fight,
‘ examine and consider the
‘ Book, Entitled, *God and the*
‘ *King*; and if the same be
‘ worthy to be Taught and
‘ Published in this Kingdom:
‘ And that they report to the
‘ said Lords, the next Council
‘ Day, their Opinion and Advice
‘ thereanent: And ordains them,
‘ or any two of them, with His
‘ Majesty’s Advocate, and Mr.
‘ *Peter Rollock* in *Piltoun*, to
‘ convene with Mr. *James*
‘ *Primrose*, who has His Ma-
‘ jesty’s Patent of printing and
‘ selling of the said Book, and
‘ to confer with him anent the
‘ Form and Manner how he
‘ will follow out that Business.

T H E

THE

Clergy's Report to the Privy Council, con- cerning the said B O O K.

Edinburgh, June 6. 1616.

‘**T**HE whilk Day, James
‘ Archbishop of Glas-
‘ gow, compearand
‘ personally before the Lords of
‘ Secret Council, he reported
‘ and

' and declared, That he, with
 ' *William* Bishop of *Galloway*,
 ' *Sir William Oliphant* of *New-*
 ' *toun*, His Majesty's Advocate,
 ' *Sir Alexander Drummond* of
 ' *Medop*, and Mr. *Peter Rollock*
 ' of *Piltoun*, with some of the
 ' Ministers of *Edinburgh*, had
 ' seen and considered the Book,
 ' Entitled, *God and the King*,
 ' and that they found that the
 ' said Book was worthy to be
 ' Taught in all the Universities
 ' and Schools of this Kingdom,
 ' and that the principal Heads
 ' thereof should be drawn up
 ' in some Catechetick Questions
 ' and Answers, and proponed
 ' in publick Doctrine by every
 ' Minister: And that every
 ' Student in the Universities,
 ' and every Scholar in the
 ' Schools

The CLEGRY's Report. 143

‘ Schools of this Kingdom,
‘ should have one of the said
‘ Books: And that no Students
‘ in the Universities should be
‘ received to their Degrees,
‘ until they give their Oath of
‘ Allegiance, according to the
‘ Doctrine proponed in the
‘ said Book. And that every
‘ Family within this Kingdom,
‘ where there is any that can
‘ read, shall have one of thir
‘ Books: And that the Masters
‘ and Regents of the Colleges
‘ and Schools within this King-
‘ dom, shall be answerable
‘ for their Scholars and Stu-
‘ dents, that every one of them
‘ shall have one of the said
‘ Books: And that the Mini-
‘ ster of every Parish shall try
‘ the Disobeyers within the
‘ Bounds

144 The CLERGY's Report.

‘ Bounds of his Parish, to buy
‘ the said Book ; and shall re-
‘ port their Names to the Bi-
‘ shop of the Diocese, who
‘ shall signifie the same to the
‘ Lords of Privy Council, that
‘ Order may be taken with
‘ them accordingly : And that
‘ Proclamation shall be direct
‘ to this Effect, in Form as
‘ effeirs.

P R O

PROCLAMATION

Anent the fore- said Book.

JUNE 13. 1616.

FORSOMEIKLE as,
the Oath of Allegiance
devised by His Majesty and
His Estates, and defended
by His Highness's Royal
Pen, has not only been im-
pugned by Contradiction, but
hath been endeavoured to be
K made

made frustrate, by divers
secret Practices and Devices,
whereby either to dissuade
His Majesty's Subjects from
taking of the same, or other-
wise to make them take it
only in Dissimulation, to
eschew the Penalties of the
Law due to be inflicted
upon the Refusers: And
His Majesty, in His Princely
Wisdom, calling to Mind,
that the Terror of Laws,
without Instruction and
Edification, is but an imper-
fect Remeid; has therefore
thought meet, for the bet-
ter seasoning of the Youth
in their due Allegiance, to
cause compile a brief Book
or

PROCLAMATION. 147

or Treatise, containing the
Sum of the Oath of Alle-
giance, Entitled, G O D
and the K I N G : Or, a
Dialogue, shewing, That
His Sacred Majesty being
immediate under G O D
within His Dominions, doth
rightly and lawfully claim
whatsoever is required by
the Oath of Allegiance; fit
for the Capacity of Youth,
whereby in their tender
Years the Truth of that
Doctrine may be bred and
settled in them, and they
thereby may be the better
armed and prepared, to
withstand any Perswasion
that, in their riper Years,

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may

may be offered and used towards them, for corrupting of them in their Duty and Allegiance; and also may prevent and eschew the Danger of the Laws for their refusing of the said Oath: And His Majesty having already given Order and Direction, for the universal Dispersing and Teaching of the said Book, within His Realms of ENGLAND and IRELAND, His Majesty likewise, out of the tender Care and Regard which He has, to retain and hold His good and loving Subjects of this His ancient Kingdom of SCOTLAND,

PROCLAMATION. 149

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o re-
and
His
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ND,

L A N D, under their due Tie,
Allegiance and Obedience,
has resolved, that the like
Course and Order shall be
taken, for the universal dis-
persing and teaching of the
said Book within this King-
dom. And therefore the
King's Majesty, with Advice
of the Lords of His Secret
Council, has Resolved, Con-
cluded, Commanded and
Ordained, and by the Tenor
of thir Presents, Resolves,
Concludes, Commands and
Ordains, That the said Book
or Treatise, Entitled, GOD
and the KING, shall be
read and taught in all the
Universities, Colleges, Gram-

mar and *English* Schools in this Kingdom, and by all Teachers private and publick, Men and Women, within the same: And that every Family, of whatsoever Degree or Rank, within this Kingdom, who has any Person within the same that can read, shall buy and have one of the said Books: And that the Masters and Regents of Colleges, and all Masters and Teachers of *Grammar* and *English* Schools, private and publick, shall be answerable for the teaching and reading of the same to their Scholars: And that every one of their

Scholars

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Scholars who are capable, shall have one of the said Books: And that no Student, in any University or College of this Kingdom, be admitted and received to their Degrees, until first they give their solemn Oath of Allegiance, according to the Doctrine contained in the said Book. And further, His Majesty, with Advice foresaid, Finds it very necessary and expedient, for the better Instruction of all Subjects, That the principal Heads contained in the said Book, be drawn up in some Catechetick Questions and Answers, and

proponed in publick Doctrine, by every Minister to his Congregation. And His Majesty, with Advice foresaid, Commands and Ordains the Ministers of the particular Parishes of this Kingdom, to take Heed, that in every Family of his Parish, where there is one Person that can read, there be one of the said Books : And if any be disobedient, and wilfully will refuse to buy one of the said Books, that the said Minister report and notifie their Names to the Bishop of the Diocese, to the Effect he may acquaint the

PROCLAMATION. 153

the Lords of Secret Council
therewith, that Order may
be taken therewith as ac-
cords. And the said Lords
ordain Letters to be direct,
charging Officers of Arms
to pass, and make Publica-
tion hereof to all and sundry
His Majesty's Lieges and
Subjects, by open Proclama-
tion at the Market-Crosses
of the Head Burghs of this
Realm, and others, Places
needful, wherethrow none
pretend Ignorance of the
same: And to command
and charge the Masters and
Regents of all the Univer-
sities and Colleges of this
Kingdom, and all Masters,
and

and all Teachers, Men or Women, private or publick, teaching Scholars, according to their Capacity, shall, within the Space of Ten Days after Warning to be made unto them, have, read, exercise and learn the said Book; Order being taken that there be a sufficient Number of them in Readiness, in Places convenient for the Buyer: And that they be read and taught in *Latin* or *English*, according to the Capacity of the Scholars, under the Pain of Deprivation of every such Master and Teacher as shall do in the contrar hereof: Certifying

PROCLAMATION. 155

ing the said Masters and Teachers that shall do in the contrar hereof, and refuse to conform themselves to this present Act and Ordinance, that they shall be deprived from their Office, and disabled and prohibite from all further teaching of Scholars thereafter, until such Time as they shall conform themselves hereunto : And further, that they shall be punished in their Persons and Goods, at the Arbitriment of the Lords of His Majesty's Privy Council, for their Contempt of His Majesty's Royal Commandment : And to
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command and charge all
and fundry Provosts and
Bailies within Burgh, and
within the Towns and Vil-
lages of this Kingdom, to
Land-ward, where there is
any *Latin* or *English* Schools
kept and entertained, and
the Session of particular
Kirks, both to Burgh and
Land-ward, that they, and
every one of them, within
their own Bounds, and
several Jurifdictions, hold
Hand, and further the Read-
ing and Exercife of the said
Book, and help and assist
the due Performance and
Execution hereof; and cause
and compel the Masters and
Teach-

PROCLAMATION. 157

Teachers within their Bounds,
to conform themselves to
His Majesty's Direction and
Royal Commandment in
this Behalf; as the said Pro-
vofts, Bailies, and Sessions
of Kirks, will answer upon
their Obedience. And where-
as it has pleased His Sacred
Majesty, upon divers good
Respects and Considerati-
ons, and of His Highness's
special Grace, certain Know-
ledge, and mere Motion, to
give and grant to one of
His well deserving Servants,
the full, free and sole Li-
cence, Liberty, Privilege
and Authority, for the Space
of Twenty one Years next
and

and immediately following the Date of the said Licence, to imprint, and cause to be imprinted, both in *English* and *Latin*, the said Book and Treatise, Entitled, *GOD and the KING*, and every Translation and Epitome thereof; and the same being imprinted, to utter, sell, assign and dispose upon the same at his Pleasure; so that he, his Heirs, Executors and Assignies may have, receive and enjoy the full and whole Benefit and Advantage of His Majesty's Favour and Grant made to him in this Behalf. And His Majesty

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jefty being careful and willing, That 'His Majesty's said Grant, Licence and Privilege shall be valid and effectual unto him, and that nothing be done nor attempted, publickly nor covertly, which may derogate His Majesty's said Privilege, or be prejudicial or hurtful to His Majesty's said Servitor, his Heirs, Executors or Assignies: Therefore His Majesty, with Advice foresaid, Ordains the Letters foresaid, to contain an expresse Prohibition and Discharge to all and sundry Stationers, Printers, Book-sellers and Book-binders, and
to

to all Merchants, Factors, Importers of Books, Masters of Ships, with their Mariners and Sailers, and all others whatsoever, as well Natives as Strangers, That they, nor none of them presume, nor take upon Hand, at any Time, after the Publication hereof, and during the said Space of Twenty one Years, to import, print, utter, sell or put to Sale, or cause be imported, printed, uttered, sold, or put to Sale, the said Treatise or Book, Entitled, *GOD and the KING*, or, a Dialogue, shewing, That His Majesty being
OF imme

PROCLAMATION. 161

immediate under GOD
within His Majesty's Do-
minions, doth lawfully and
rightly claim whatever is
required by the said Oath
of Allegiance, or any Tran-
slation, Epitome or Abridg-
ment thereof, or any other
Abridgment and Book pro-
porting the Sum and Effect
of the said Translation,
Treatise, or any Part or
Parcel thereof; nor to im-
port or bring in, or cause
to be imported and brought
in to this Kingdom the said
Book or Treatise, nor any
Translation, Epitome and
Abridgment thereof, im-
printed in any other Place,

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out

out of His Majesty's Dominions, nor to sell, utter or bind the same, during the Term and Space foresaid, other than such as shall be imprinted by His Majesty's said Servitor, his Heirs, Executors and Assignies, as is afore said, under the Pain of Confiscation of the hail Books so to be imported, printed, bound, uttered and sold, contrar the true Intent and Meaning of thir Presents, and of the Moulds, Letters, printing Presses, and all Instruments and Tools thereunto belonging, where-with any such Book or Books, or any Part thereof shall

AMATION.

hall be imprinted, contrar
he true Intent and Mean-
ng hereof, and of the haill
remanent Goods and Gear
pertaining to the Importers,
Printers, Utterers, Sellers
and Binders of the said
Books, to His Majesty's Use.

FINIS.

MAISON

all the ...
for the ... and Mean-
... of the hall
... Goods and Gear
... to the Importers
... Utters ...
... Binders ...
Books to His Majesty's



FINIS